"He's Got a Book"

So there's no purpose in giving him another! But maybe he's read it and read it and read it and is hungering and thirsting after something else to satisfy his awakened curiosity and interest.

And there's nothing better than a good book for a Christmas present—unless its twelve books coming to us one at a time each month during the year. WORLD CALL'S amazing offer (see page 35) of ten splendid books in combination with WORLD CALL is a bargain that will solve once and for all the troublesome question of gifts for discerning friends. Each book and each subscription may be sent to a different address, and each will carry with it a beautifully engraved Christmas card bearing the season's greeting and the name of the sender. The combinations are offered at a substantial saving and we urge all friends to take advantage of them the earliest possible moment as the offer is good for only a limited time.

Just One More Month

Until the much-talked-of WORLD CALL Birthday Party will be celebrated across the length and breadth of our broad land. The dates are January 18 to 23—just imagine a whole week of birthday party!—and the features that will mark the high points of the week will capture the imagination of all friends invited to this gala celebration. From the opening event on Sunday night, January 18, which will be an exquisitely conceived pageant given in the church, to the culmination of the week's activities in a brilliant Birthday Dinner when the candles on the birthday cake will be lighted with due ceremony, the Party will be a happy and inspiring occasion in the life of any church.

World Call Secretaries:

If you have not made plans already to put on this Birthday Party, write immediately for full information and free supplies. They will be cheerfully sent to you. The occasion marks WORLD CALL'S twelfth year and no friends of the magazine or the work it represents should be omitted from the festivities of the occasion. Write to WORLD CALL, Missions Building, Indianapolis, Indiana.

Our Cover

Conveys a phase of the Christmas season that cannot be ignored—the child in the midst, eager, anticipating, anxious to enter into the fullness of the experience of the magic day. It is suggestive of the scores of children in our benevolent homes who are especially remembered by our churches at this season, and allowing our thoughts to travel on, we see the old people in our homes, too, old in body but still young and responsive in spirit, awaiting with equal expectancy the coming of the Christ Child on Christmas morning.

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The January Number

Will be our Education Number with features ranging from a variety of splendid articles to a galaxy of pictures of our college presidents when they were college freshmen! And you can display your gift of discernment by trying to match them with photographs made of these pundits as they look today. Watch out for the New Year's Number!

The New Executive Committee of the United Christian Missionary Society

In its first session, November 11, 1930, at the Missions Building, Indianapolis, Indiana

Reading from left to right around the table: Miss Mary Crenshaw, Shelbyville, Kentucky; Mrs. Frank Scott, St. Louis; Stephen E. Fisher, Champaign, Illinois; Mrs. Florence Miller Black, Louisville, Kentucky; Mrs. W. H. Hanna, Pittsburgh, Pennsylvania; Mrs. Walter M. White, Memphis, Tennessee; Mrs. A. R. Strang, Cleveland, Ohio; R. Melvyn Thompson, Kansas City, Missouri; H. D. Teeple, Akron, Ohio; Miss Hazel Scott, recorder; Stephen J. Corey, president; Benjamin Rand, Tonawanda, New York; Mrs. D. N. Wetzel, Frankfort, Indiana; W. B. Slater, Moline, Illinois; John W. Love, Washington, Pennsylvania; Mrs. James Stuart, Indianapolis; Albert H. Martin, Grand Rapids, Michigan; Miss Harriet Morehouse, Des Moines, Iowa; Mrs. F. R. Liddell, La Porte, Indiana; Beverly Jouett, Winchester, Kentucky. The two members not present were John Rogers, Tulsa, Oklahoma, and Homer Carpenter, Louisville, Kentucky.

WORLD CALL

VOLUME XII DECEMBER, 1930 NUMBER 12

Christmas, Cows and Children

ONE of the hardest things to understand in India is the worship of the cow. This is not merely a superstition of the ignorant masses but it is the heart of Hinduism. On the principal sidewalks of Bombay, Delhi and Calcutta sacred bulls wander or lie in fat and lazy comfort while little children cry for bread. Millions of useless cattle cumber the earth while a third of the people lie down hungry every night, with no bed on which to sleep and no protection from cold.

In another way we Christians of North America show a similar discrimination against our own kind. The United States government spends millions upon its Bureau of Animal Husbandry to thousands on its Children's Bureau. In justification it is said that it is all for the sake of the people. In reality, however, it is chiefly for the sake of wealth. Cows and sheep are property and property is sacred. Most of our laws have been framed for the protection of property. Most of our personal labor and contriving is for the earning of wages, the securing of profits, earned or unearned, the accumulation of property. If human welfare suffers in the process, so much the worse for human welfare. "Business is business!"

In the midst of a similar situation Jesus stood and cried, "How much then is a man of more value than a sheep!" Our laws must be revised to conform to this Christian principle; our methods of business must be reformed according to the same pattern of human values. Since this can no more be done in a day than India's exaltation of the cow above humanity can be reversed in an instant, we must, for the time being, deal with the situation in some other way.

Every day little children are left without the natural protection and care of parents. Whatever the cause of their destitution, certainly the children themselves are not to blame. At the other end of the human span of life come situations of equal urgency. Needy aged men and women make an even stronger claim upon our Christianity because they can offer no future reward in this life. They have given us our reward in advance by their Christian examples and to deny them our fellowship would be to deny our common Lord.

FOR forty years the Disciples of Christ have been enlarging and perfecting the equipment, the organization and the processes of this twofold Christian service. The United Christian Missionary Society, through its department of benevolence, is conducting six homes for children and six homes for the aged. The children's homes are chiefly transfer stations where the little ones are kept until they can be placed in individual homes. The homes for the aged, on the other hand, are final havens of rest for our brothers and sisters who have passed their threescore years and ten and some even fourscore and ten.

Christmas is the time of all times in the year for pouring out our expressions of love for these guests of the church. The hearthfires of our individual homes will glow with a new radiance when we have helped to kindle these brotherhood fires. The joy of giving to those who are closest to us in our family circles will be doubled by our fidelity to the wider circle of our household of faith while the most intimate bonds of affection will be strengthened at this great festival of love by a generous recognition of the bonds of our common family.

Our Christmas Bonus

LIKE all enterprising houses, WORLD CALL is presenting a Christmas bonus to its family this year. With this issue goes a special sixteen-page supplement on India, designed especially to serve as a handy source book in the study of that field this winter.

While India is the topic for interdenominational study this year and voluminous material is available concerning it, the India Supplement lives up to its name by supplementing other and more general material with that type of copy long awaited by our own people, copy dealing with the work being done by the Disciples of Christ in that country, particularly centering about our policy of concentration. This has been set forth in terse yet comprehensive form through the liberal use of pictorial graphs and maps as well as stories. In addition, practical suggestions for project work are made which can be used with splendid effect by study groups.

The entire supplement is the inspiration and work of the missionary education department of the United Christian Missionary Society which fact allows us to speak of it with such shameful lack of modesty. Miss Joy Taylor is the head of that department which is responsible for the preparation of the program materials used by the women's missionary societies this year as well as the supplying of material to other study groups in the local church.

WORLD CALL is happy to be the medium through which this valuable material is offered to the brotherhood. A copy of the supplement goes without cost to each subscriber to the magazine and additional copies may be had for ten cents apiece.

For All His Benefits

WHILE this issue of WORLD CALL is necessarily given over to the presentation of several major interests, we are mindful that the Christmas season in our churches rightly concentrates attention on our great benevolent program. The twelve homes for children and the aged which it includes are both a blessing to those they serve and a benediction on the people who make them possible. Far, far beyond their walls of brick and mortar extend their Christian influence. Thousands have been brought to a realization of the church's love and care through their ministry and tens of thousands have from afar witnessed through them the practical application of Christ's teachings.

The fact that just now these homes are facing serious financial difficulties should give our people grave concern. This ministry must not suffer. It would be a mockery for us to allow it to be crippled and still bear before the world the name of Christ's disciples. The financial problem of our benevolent work is that of the rest of our work, the problem of growth.

Only sound and consistent education of our people on their responsibility to this work will assure its adequate undergirding. There has been prepared and issued a wealth of material looking toward this end for the use of our churches around Christmas time. Every church should avail itself of this material. Especially commendable is the book *"Towed In,"* with its supplementary handbook, *For All His Benefits,* containing six programs for use in the six weeks preceding Christmas. It is built around our six homes for the aged, and the stories we recommend as interesting to the casual reader as well as valuable to study groups.

Voting for the Ministry

HOWEVER important may have been the political voting November 4, of far greater moment to a large cross-section of the people of the United States and Canada will prove their vote November 9 and 16 regarding the ministry of the gospel, through the Pension Fund canvass. We who are directly concerned, if our families and associates are included, are at least as numerous and as influential as the entire population of the State of Indiana. At this hour in the world's religious life, however, as Dr. Daniel A. Poling reminded us at Washington, our Pension movement is the largest as well as the most vital religious enterprise in the world whose fate is in the balance. What we do will profoundly affect every Protestant body on earth.

Among other grounds for confidence in the outcome two should be mentioned here.

The first is the further chances our people will have to get on the right side of this great issue. We were not shut up to one day as we were in the political election. Some churches provided their goals in the $8,000,000 fund for Pensions before the National Canvass period began November 9. By the same token of independence, others were not planning to act until after November 16; in December, in January, even in April, May or June. Thus every congregation is moving at the most opportune time.

A second reason for believing that our people are going to vote decisively for a "continuing ministry, called of God, enslaved to Christ and dominated by his ideals of service" is found in the first pledges reported. Churches large and small, in city, town and country, oversubscribed their goals. And among the first came the first individual pledge of $100,000, fifty Service Units of $2,000 each, in the $8,000,000 fund that will both undergird our active ministry and carry through our Ministerial Relief roll. Others will do likewise, both in large personal pledges and in numerous gifts that are proportionally as great. The brotherhood is moving *en masse* in the greatest undertaking of our history.

A Bystander Looks at Unity

THE voice of the *New York Times* was lifted the other day in praise of closer relations between religious bodies. As the reflections of an observing bystander, its sentiment is significant of the attitude of the secular world toward the movement for unity. The *New York Times* sees unity of purpose looming on the horizon rather than unity of organization, and this it welcomes as the thing far more needed than mere organic unity with which it has little concern. It says: "The difficulty (in the way of closer cooperation) is recognized to be one largely of inherited prejudice. This is, of course, hard to get rid of; but time and wider contacts and more accurate knowledge will work wonders. When people come to perceive that the things which they have in common are really of more importance than their differences, the way is paved not only for mutual regard but for working together toward the ends which all seek.

"It is not a question of 'toleration.' This is often, as it is used, a hateful word. Nobody wants to be tolerated. Religious organizations, like individuals, naturally desire to stand on their own feet and to be judged for what they are. A proper self-respect is entirely consistent with a cordial attitude toward others. . . . . It rejects a merely sentimental view of good will, which sometimes takes on an unfortunate appearance of patronizing, and simply insists that, without any surrender of theological views which cannot be reconciled, a practical basis of union of motive and endeavor in all useful social work be striven for and cherished."

Unemployment at Close Range

IT IS encouraging to learn that whole-hearted support from state and city officials and industrial leaders throughout the country is apparently being given Colonel Arthur Woods, head of the national organization for the relief of the unemployed. The "Buy Now" campaigns that are flooding the country are possibly the result of this cooperation and, while they may bring only immediate help, it is at least relief. It is a knotty economic problem that confronts the country and it is to the credit of our fundamental industrial solidarity that we are grappling with it sanely.

There is danger, however, that those of us whose incomes are not materially affected by the business depression may be too sane about it. "Unemployment relief" is no idle phrase. We were talking recently with a man who is and has been out of work so long that he is falling into a panic. He has worked at odd jobs at different times but on each occasion, through no fault of his own, he has been laid off. Now, coupled with the physical discomforts of poverty, he broods on the far more distressing sense of failure and shame at being unable to support his family.

"It is easier," says the *British Weekly*, "for us to read of two millions of unemployed than to meet face to face one living man reduced to defeat and fear and abjectness. Though we must be patient with committees and sub-committees, let us not forget that it is no mere abstract question with which we are dealing."

The Board of Managers Speaks Out

THE financial condition of the United Christian Missionary Society provoked some significant utterances from the group of representative men and women who compose its Board of Managers at the last session held by this group in Washington during the convention period. The resolution that served as a vehicle for conveying its sentiment was not just another resolution—it was the voice of a group of intelligent church leaders who were stirred to the depths of their souls by evidences of not only lack of support but of shameful thoughtlessness on the part of our churches.

Terse in its statements, the Board of Managers found in its study of the situation that *"were our churches this year to accept and pay the quotas which have been asked of them, there would be no deficit for the year 1930-31. This is also true of former years."* Furthermore, it found "that the deficit of $712,133.95 as of June, 1930, represents an accumulated deficit of ten different departments over a period of ten years, during which time at least five other major but necessary projects involving the raising of millions of dollars were launched by our brotherhood." These are facts which have been apparent to those close to the task for many years, but that friends of the work should at last realize their significance foretells a new day of brotherhood consciousness regarding the load this united agency is carrying.

Regarding the deficit itself, the Board of Managers made some illuminating observations. It found that more than $200,000 of our deficit was created by the necessary expenditure for interest upon money which the society was compelled to borrow to carry on its work while awaiting the receipts of promised or expected funds from the churches at the end of the missionary year. This interest expenditure would not have been necessary but for the fact that the churches delayed the payments of their contributions. Along this same line it further found "that more than one-third of the receipts for general fund from the churches are received during June, the last month of the fiscal year, and more than three-fourths of that amount was paid in during the last ten days of that month. To overcome this large interest expense item we urge our churches to make monthly payments, if possible. This, we feel, is vitally important."

The Christian President of China

THE white light of publicity has been turned on the recent step of President Chiang Kai-shek of China in joining the Christian church. It is not strange that attention should be drawn to such an event; it is an unusual and daring public step for a man in such a position to take. Naturally, various interpretations have been placed on the act. The General's motives have been impugned on several counts, his sincerity has been questioned, while the implications of his step have been greatly exaggerated.

Whatever may be in the heart of hearts of this Chinese leader, it is hard to see in the final analysis what ulterior motives could have prompted his public affirmation in Jesus Christ just at this time. The antichristian movement has been in effect in China for several years. Many of the outstanding leaders of the country are vigorously opposed to all religions. The schools and colleges are opposing religious activities and the leading magazines carry articles condemning what they call the imperialism of the western churches. It is hard to be a Christian in China today, and it would seem that General Chiang could expect to gain but little from his Chinese following by embracing the Christian faith just now. Another assumption is that he hoped to gain the confidence of western powers by this act, a confidence that would result in building more solidly his political future. Upon analysis this is as remote, however, as the suggestion that he was motivated by a desire to gain the support of western powers in ridding his country of communism and Russian influence.

Indeed, on the face of it, one would say that the Chinese General stands to lose rather than to gain by his allegiance to the Christian faith. On the other hand, there are strong reasons why it should not be considered strange that he should take such a step out of the simple desires of his own heart and in the utmost sincerity.

General Chiang-Kai-shek has been under the influence of Christianity and in intimate contact with Christian people for many years. He has seen the result of Christian work, having witnessed its power in the transformation of life. His wife, a cultured and accomplished woman, a graduate of Wellesley College, is an earnest Christian, coming from an influential Christian Chinese family. Some of the most trustworthy members of his Cabinet are outstanding Christians, and, above all, Dr. Sun Yat Sen, the father of Liberty in China and the General's hero, was a Christian from his youth.

As time unrolls the curtain on the future his motives may be clearly revealed for all to see in his rule over the millions of souls depending on the wisdom of his leadership. At present we can only say that China has a president who, by his daily life and by his public declaration, is a Christian. Let us pray that his stand may be an incentive for other leaders in chaotic China to accept Christ as their Lord and Master. "There is a tide in the affairs of men which, taken at the flood, leads on to fortune"—such a tide is now sweeping over China; may it lead her into the fellowship of Christian nations.

The Secretaries Elected

PURSUANT to the changes in the constitution of the United Christian Missionary Society made at the Washington Conventions, the Executive Committee of the society gave its attention, as the chief matter of business, at its meeting on November 11, to the election of the treasurer, recorder and secretaries of the society.

C. W. Plopper was reelected treasurer and Miss Hazel Scott, recorder. The secretaries elected to serve in the various departments of the society are the following:

C. M. Yocum, head of foreign department
Miss Lelia Taylor
Alexander Paul
Jesse M. Bader, head of home department
Grant K. Lewis
Roy G. Ross, head of religious education department
M. E. Sadler
Mrs. Alda R. Teachout, head of missionary organizations department
Mrs. Ora L. Shepherd
Miss Joy Taylor, head of missionary education department
F. M. Rogers, head of benevolence department
John H. Booth, head of church erection department
A. R. Liverett
M. H. Gray
C. O. Hawley, head of promotional department
H. B. Holloway, office manager.

All of these were elected for a period of four years in accordance with the provision in the revised constitution. In addition, F. E. Smith was elected head of the ministry department to serve for one year without salary.

As is noted elsewhere in this issue, and as all the brotherhood knows by now, the president and two vice-presidents of the society were elected at the Washington Convention—Stephen J. Corey, as president, I. J. Cahill, first vice-president, and Miss Mary Campbell, second vice-president. Their election, likewise, is for the four-year period. The remainder of the headquarters staff, including the associate secretaries and superintendents, automatically continue in office.

A Christmas Letter

From the President of the United Christian Missionary Society

"Beloved, may this Christmas be one in which the doors of our hearts are wide-flung for his entrance"

Dear Friends of World Call—Greetings:

TWO years ago last spring, on the afternoon before Easter, I was in the town of Bethlehem, in which Jesus was born. I was sated and disillusioned at the attempts at reverence for "holy" spots in the Church of the Nativity. When we try to walk by sight through the man-made trappings and superficial sanctities of places where our Lord has been, we do not see him. He is often hidden from us by the very buildings and chanting priests, by the lamps and icons and crucifixes, yes, and by the very places which human longing has fixed as the heaven-marked spots where his bodily presence tarried. This is why Galilee today, with all cities gone, claims no fixed shrines of memory and offers you no holy places marked by man, but satisfies your soul instead with the blue shimmering sea, the fields and God's everlasting hills where Jesus walked and taught and healed.

So I hurried from the church in Bethlehem which marks the spot where Jesus was born and where men have tried to anchor him in stuffy halls with stone and masonry, and fled up the narrow declivitous streets of the town to the high crest above Bethlehem. Here I saw Jesus.

With the sun setting behind me I looked across the strangely-domed roofs of the little city, across the great church, across the hillside slopes where the shepherds watched nineteen centuries ago, across the storied fields of Boaz, beyond the Jordan, Valley, and the purpling mountains of Moab, and in imagination, on to the far-away lands from which I had recently come; to India with its depressed and underfed millions; to Ceylon and the East Indies with their tropical beauty and their restless, unsatisfied throngs; to China where humanity is cruelly massed and where famine and pestilence and the ravages of war bring stark fear to the people; to Japan with its toilers, its poverty and its baffling transitions; then on to the dear homeland of America where Christ has offered us all and where we have taken him with so little seriousness.

And as I stood there above Bethlehem, where Jesus was born so many centuries ago, and looked out across the great world and saw him walking unheeded, in yearning and suffering, among the countless peoples of the earth, with his aching, loving heart, the verses of that searching poem of William Reed Dunroy came to me:

Christ is walking through the streets,
Looking in each face he meets—lovingly.
Not alone in church he stands,
Where suppliant kneels with folded hands;
Not alone in the closet, where
He lifts the load of human care;
But in the busy haunts of life—
In the midst of toil and strife,
Walks he with his bleeding feet,

Walks he where the people meet,
But they scorn him—pass him by,
And in their hearts they blindly cry:
"Crucify! Crucify!"

Beloved, may this Christmas be one in which the doors of our hearts are wide-flung for his entrance. May we think of his birth, but more than that, may we emancipate him from his daily crucifixion.

—Stephen J. Corey.

Graham Frank of Dallas, Texas, general secretary, and R. A. Long of Kansas City, Missouri, president of the Washington, D. C., International Convention

Washington

The Things That Stand Out

J. W. Black of Leicester, England, President of the Second World Convention (1935), and Jesse Bader of Indianapolis, president of the First World Convention

THE Disciples of Christ have passed another milestone. The milestone marked a great intersection of crossroads to which this host of people came and waited for a signal. At Washington, during the days of October 14 to 23, we could easily and naturally have made a detour in our general brotherhood progress. Strong tides were pulling in several directions. Circumstances had accumulated across the years that would have given us ample justification in turning to the right or the left, both theologically and organizationally. Another course, equally probable, would have been to heed the "stop" light, waiting until the financial depression had passed, until the turnover in leadership personnel had quieted, until the clouds had lifted that obscure the way ahead. But only one signal appeared for the convention—"Go"—and the Disciples of Christ responded to it with confidence in themselves, in their Lord and in the task he has committed them to do. Now we have passed the temptation to detour and are well started on another span of our brotherhood's history-making march.

Of the immediate events that contributed toward the generating of the spirit to press on, three lift their heads above the rest. The completion of the National City Christian Church, while in itself not a gigantic undertaking, symbolized for the convention at Washington the possibilities of determined and unflinching effort. Since this project was first undertaken it has been the target of incessant criticism by many well-meaning friends who saw in it only a costly demonstration of brotherhood pride. Now that it stands completed on Thomas Circle, its giant steeple towering over the capital city, no more apologetic is needed for its fitness as a messenger of Christian unity from a people whose united effort made it possible, than for its classic architecture. While in and of itself it is an enduring monument to the plea of our people, its more immediate contribution is the courage it imparts to go forward with other great tasks.

The second thing that contributed in a real measure to the spirit of going forward was the reenforcements that came in spirit and in body from Christian lines in other parts of the world. From the opening of the International Convention on Tuesday night, October 14, the gathering throughout was in reality a World Convention. For the sake of keeping the records straight and the transaction of business, it may be necessary to distinguish between the two, but it is truly a distinction without a difference. We cannot treat of the two conventions separately. From start to finish they were both world-minded as we were one in our fellowship with Australia, New Zealand, the churches of the mission fields, Canada, Poland, Germany, Russia, Great Britain and the other countries whose representatives blended

into the total picture. Our problems were their problems. Our hopes and aspirations found kinship in their treasure house of ideals. In their presence, bolstered by their confidence, we could do nothing else than prove worthy of their trust.

The third thing that wove itself into the subconscious thinking of the convention as it questioned the way ahead, was the passion of the leaders in our organized work to go forward. More real than perhaps many of us realize, certainly than they themselves are aware of, their heroic spirit is contagiously alive in many breasts since Washington. These men and women are battling in the face of terrific difficulties. The United Society officials, weary with burdens more than the heart can bear, kept repeating, "The budgets must not be cut," although knowing all the while that cut budgets would make the coming year for them a bed of roses compared with the past years of anxiety and anguish when they have sought to keep the work going in the face of falling receipts and a staggering deficit. How easily they could have chosen the easier way! But close to their hearts they carry with them the appalling unmet needs of the world and their one consuming passion is to burn into the heart of the brotherhood its responsibility to meet some of these needs, even if they themselves must bow and break before that responsibility is fully realized. Similarly the leaders of our other national work radiated a heroism that put to shame our faltering, querulous support. The Board of Education, battling against an increasing wave of secular training and handicapped with financial problems, never wavered in its cry for Christianized and Christ-conscious education. The Board of Temperance and Social Welfare, with a budget that is a disgrace to Christians who have a social conscience, fought on for righteousness, mindful of the moral upheavals that are shaking the foundations of our civilization. The Association for the Promotion of Christian Unity, that agency through which "our plea" is made manifest to the world even though our practices sometimes contradict it, reiterated again and again its confidence that the Disciples of Christ would catch fire some day with the passion for unity that inspired with such quenchless zeal our fathers. The enthusiasm of the leaders in the Pension Fund, their tireless concern in giving full information of its details, and their unquestioned confidence in its success, was as refreshing and wholesome as it was contagious and inspiring.

None of these leaders have staked their lives on an empty delusion, and their very bearing, far more than the set speeches which extolled their work, gave testimony to that fact.

YET the fact that the convention set its face to the future and determined in all of its actions to press on, did not make it a perfect convention. There is such a thing as being too complacent. The religious world today is in ferment, yet an onlooker at Washington might easily have gone away with the impression that, as a religious body, the Disciples of Christ are scarcely aware of the tremendous religious problems that are current, the discussions of which are literally dripping from every secular journal and are monopolizing the talk in Pullman cars and club lounges. There could have been at Washington much more frankness in facing these questions. We sidestepped practically all of them in order to have a peaceful time. We needed such a hiatus organizationally in order to concentrate the attention given our own brotherhood interests on the work rather than on the machinery, but our vaulting ambition o'erleaped itself and we fell asleep on the other side.

Neither the speakers nor the program committee were entirely at fault in this; it is the result of a growing habit among Disciples to tread softly on delicate ground. It is not that we are too conservative or liberal in our theology or antagonistic to progress. It is that we are too prone to deal with "theology" and "progress" as abstract terms rather than assume the consequences of translating them into life. We blandly ignored the fact at Washington, in consideration of related topics, that in the last decade most of our old loyalties have been swept away and no new loyalties have as yet taken their place as stabilizers for society. We made no pronouncements regarding authority that by any stretch of the imagination could be interpreted as the voice of the convention, although we are in the midst of a day when such pronouncements are imperative. We deplored, but only at a safe distance, the devastating tide of materialism, yet forgot to state how our brotherhood will stand against it. All is not well in the religious world, but only the most astute observer would have detected that fact at Washington.

From the north, the south, the east, the west, and from the clouds the Disciples of Christ came to Washington—by rail, boat, auto, bus and airplane. Over 3,000 were registered before the opening session on Tuesday night, October 14, and before the conventions were over a total of around 7,300 had registered for the three conventions, International, World and Youth. 3,534 registered for both the International and the World; 2,206 for the International alone; 1,216 for the World alone and 300 for the Youth. The two auditoriums, Washington Auditorium and Constitution Hall, provided ample room at all times, neither being completely filled for any session except for the Communion Service on Sunday afternoon when over 12,000 were served at the two halls and at the National City Christian Church.

The offering for Ministerial Relief at the Communion Service amounted to $2,710.12, breaking all records for this offering. This is $100 more than was given at the Pittsburgh Centennial in 1909, although that convention was three times as large in attendance as Washington.

It is estimated that there were twenty-two banquets and luncheons held during the ten days of the conventions. The hotels were well equipped for taking care of large numbers and these occasions proved a happy means of gathering together hosts of friends of one particular cause or another. Perhaps the largest single meal was the All-Nations Luncheon given during the World Convention when 1,300 sat down together. Representatives from thirty-five different countries brought one-minute messages.

At the Missionary Organizations Luncheon, held on Thursday, 1102 women gathered with enthusiasm to greet Mrs. Anna R. Atwater, to meet Mrs. Alda R. Teachout, new head of that department in the United Society, and Mrs. Ora Leigh Shepherd, recently elected secretary in the same department, and to hear read the list of societies attaining Class A, B, or C in the Standard of Excellence for the three years, 1927-1930. Announcement was also made of the enrollment of 125 charter Biennial members.

But the prize for attendance at gatherings featuring one particular theme goes to the Pension Fund. There were 3,095 people who sat down at six simultaneous luncheons on Saturday in various hotels to hear discussed across the tables the final plans for the $8,000,000 campaign for the establishment of the Pension Fund. While each luncheon had its own toastmaster, the principal speeches were made by A. E. Cory, director of the campaign, and Lyman Pierce of New York, who made the rounds of the six luncheons —and did it in less than an hour!

One of the highest spiritual occasions of the conventions was the Pentecostal Prayer program on Tuesday morning. The halls were well filled, more than twice as many as the original 3000 who were present at the first Pentecost, being present for this service which marked the conclusion of its 1900th anniversary. The Pentecostal Flashes from the Fields which featured the Tuesday morning session emphasized the spiritual growth around the world to which this movement gave impetus.

They Look Like a Group of Debutantes

But they're ministers' wives—in fact, the past presidents of the Ministers' Wives' Council. Left to right: Mrs. W. F. Rothenburger, Mrs. Earl Wilfley, Mrs. Walter White, Mrs. Harvey Baker Smith, Mrs. Graham Frank, Mrs. Percy Kendall and Mrs. George Miller

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Perhaps the most far-reaching action of the convention was the changes made in the constitution of the United Christian Missionary Society. The Board of Managers had been instructed by the Seattle Convention to study the constitution for the purpose of clarifying certain articles and also suggesting other changes deemed necessary. This has been done through the year under the guidance of Judge U. E. Harmon of Tacoma, Washington, chairman of the board, Beverly Jouett of Winchester, Kentucky, a member of the Executive Committee and Samuel Ashby of Indianapolis—all able lawyers. The changes made, in their official phraseology, are recorded on page 30. The two major changes deal with the election of the officials of the society. The tenure of office of the president and the two vice-presidents of the society shall be for four years instead of one, their election to be held by the convention. The secretaries, treasurer and recorder shall be elected by the Executive Committee instead of the convention, for a period of not to exceed four years. These changes are significant of the growing confidence of the brotherhood in the United Society, its chief executives, and likewise in the wisdom of the Executive Committee, because of its proximity to the work, in making decisions

relating to the more specific tasks. They bespeak a new day of greater statesmanship by leaders who consciously enjoy the confidence of the people they serve.

The election of Stephen J. Corey as president of the United Society was the occasion of according a merited ovation to this tried leader who has carried the responsibility of the office the past year. The election on Friday afternoon followed the adoption by the convention of the changes in the constitution, and thus installed Mr. Corey in the office for a four-year term, as it did the two vice-presidents, I. J. Cahill and Miss Mary Campbell. With the reelection of Miss Campbell, whose executive bent has been proved many times the past year, and the choice of Mr. Cahill, whose fruitful years of labor in the state field is eloquent of his worth, the society has a combination of leadership which argues well for its future.

The Hall of Nations in Washington Hotel was a most fitting place for the Sunday afternoon reception to delegates from thirty-five countries. The large attendance after a very full day, indicated the great interest of our people in the missionaries and other delegates from across the seas.

Perhaps the most spectacular and enthusiastic session of the conventions was on Sunday night when a message from President Hoover was read and representatives of thirty countries introduced, each giving a three-minute talk and presenting the flag of his nation. At the close these flags presented a veritable galaxy of color, and as the Christian flag was lowered just over the others and all stood to sing *Blest Be the Tie That Binds,* new heights were reached.

Three Musketeers for Religious Education

Robert Hopkins, secretary World's Sunday School Association, Dan Poling, president of the World Christian Endeavor Society, and George A. Stewart, lay leader in Canada in manifold religious educational enterprises

Greetings from Australia!

Waved by T. E. Rofe, business man and statesman of New South Wales, Australia

Since this was the first World Convention, there were no officers as the convention opened, Jesse M. Bader, as chairman of the program committee, presiding. At the first business session, Mr. Bader was elected president, William Robinson of Overdale College, England, Yokichi Hirai of Margaret K. Long Girls' School, Tokyo, Japan, Mrs. Robert B. Lemmon of Asuncion, Paraguay, vice-presidents, and Miss Etta Nunn of San Luis Potosi, Mexico, recording secretary. John Wyclif Black of Leicester, England, was elected president of the second world convention which goes to his home city in 1935.

Two committees, one representing the International Convention and the other the World Convention, and composed of delegates from foreign lands as well as from America, visited Arlington Cemetery and in the name of the brotherhood placed a wreath on the tomb of the Unknown Soldier during the convention period.

F. M. Rogers Talks Benevolence

With Miss Elizabeth Jameson, secretary in the benevolent work for 27 years, and L. W. McCreary (right) of East Orange, New Jersey

Mrs. James T. Ferguson of Kansas City, Missouri, who is heading the sponsorship of the woman's prayer chapel of the National City Church, was quite ill at her hotel during the period of the conventions, and Palmer Clarkson of St. Louis, was compelled to return to his home early in the convention because of illness. Dr. Arthur Holmes who collapsed following his address in the World Convention was able to go to his home in Philadelphia the next morning. Another untoward happening was an automobile accident in Canada which eventuated in the return to his home in New Zealand of Dr. Todd, who had expected to attend the conventions.

To Paul Moore, a veteran newspaper correspondent of Washington, is due much credit for the splendid publicity given the proceedings of the conventions by the newspapers of the Capital City. Mr. Moore is the son of the late Dr. W. T. Moore, pioneer preacher of our brotherhood.

Approximately 5,000 delegates assembled on the grounds of the White House on Tuesday afternoon of the convention for a reception by President and Mrs. Hoover, who very graciously appeared in the photograph of the gathering which appears on pages 24-25. President Hoover later gave audience to the committee of the two conventions appointed for that purpose.

A New Zealander Hears About Florida
Everett Smith (left,) of Miami, Florida, and A. A. Creamer of New Zealand

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Following the reception at the White House several thousand delegates assembled around Garfield Monument where brief memorial exercises were held for the martyred president who worshiped regularly in the old frame chapel where the Vermont Avenue Church now stands, and who was himself a minister of the Church of Christ. Professor Frederick Treudley of Washington, a long-time friend of Garfield, placed a wreath at the base of the monument.

Meade W. Powell, as the delegate from the Men's Builders Class of Third Christian Church, Indianapolis, the only incorporated Bible class in existence, was empowered to present to the President the class pin, thus making him an honorary member of the class. Mrs. Powell is superintendent of outgoing mail at Missions Building, Indianapolis. At the All-Nations Luncheon, Mr. Powell presented a pin also to W. A. C. Wendorf of Brisbane, who with Mrs. Wendorf and their two daughters had the distinction of having traveled farther to reach the convention than any other delegates, about 12,000 miles.

A well-known trio from the Pacific Coast
Mrs. Royal J. Dye, Dr. Dye and Silvestre Morales, all of Los Angeles

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One of the most remarkable records in the history of our conventions was made by the World Convention. Of the 158 persons requested to take part on the program, all were present in Washington except two. One major speaker and one singer were unable to come.

The slogan, "You're halfway there when you start" won the 1931 International Convention of Disciples for Wichita, Kansas. At least the fact that that city is but seventy-five miles from the geographical center of the United States was a point in its favor. The convention will probably be held next October.

Wichita has an auditorium seating 5,000 and a theater seating 2,000 in the same building. Offices and exhibit space of more than 200,000 square feet are available. The eight Christian churches of Wichita, with a membership of 4,000, are enthusiastic over the prospects of entertaining the convention. Wichita has the distinction of being the first city in seventeen years to place in the hands of the Time and Place Committee $3,000 in cash to guarantee the expenses of the convention.

The gavel used at the opening session of the International Convention by Mrs. Luella St. Clair Moss, vice-president, and throughout the sessions of that convention, had on the head of the gavel engraved these words: "Commemorating the Pony Express, inaugurated at St. Joseph, Missouri, 1860. Compliments of the St. Joseph Chamber of Commerce." The gavel is made of walnut from the walls of a stable which once housed the famous mounts of the Pony Express, a system of overland mail from St. Joseph, Missouri, to San Francisco, a distance of 1050 miles, established in 1860. The gavel used in the World Convention was made from timbers taken from the old Brush Run Church, and was presented by President Cloyd Goodnight of Bethany College.

For many years prior to the organization of the United Christian Missionary Society, one of the features of the convention sessions was the special musical numbers given by the Netz Sisters of Ohio. Some years ago one of their number died and the others are married, but three of them were welcomed at the convention again as the "Netz Sisters."

Two local committeemen hold a called conference

N. R. Robinson, chairman finance committee, and C. N. Williams, secretary general Washington committee

In the midst of the hurry and bustle of a crowded convention there was an upper room in one corner of Washington Auditorium, large, well ordered and quiet, where one could slip away for a few moments of quiet meditation and prayer. This room was under the direct supervision of Dr. and Mrs. Royal J. Dye, with missionaries and others as helpers. On the walls were facts and figures regarding different phases of the work of the brotherhood as special objects of prayer and during the deliberations of the convention there were in this room people praying that divine guidance might be given. On a blackboard directly in the center of the room were found these words: "Now mine eyes shall be open and mine eyes attend unto the prayer that is made in this place."

L. D. Anderson, pastor of First Christian Church, Fort Worth, Texas, is the president of the next International Convention. The Sunday school of this church last year won first place in the Thousand Dollar Club, composed of schools giving $1,000 or more to the United Christian Missionary Society.

Twenty-six states, including the District of Columbia, sent 300 delegates to the Youth Convention at Washington. There were also delegates from Canada, New Zealand and Japan. The subjects discussed were, Christian Unity, World Peace, Racial Brotherhood and Economic Justice.

Because the Missionary Breakfast of time-honored custom had grown to such large proportions as to be unwieldy, the afternoon reception to missionaries has taken its place, but has not quite met the desire of many folk to have more intimate contact with these messengers of ours. To meet this need Dr. and Mrs. Royal J. Dye for several years now have arranged seven o'clock breakfasts each morning for missionaries of one or more countries, to which they may invite representatives of their living link churches and other interested friends. These breakfasts have almost reached the proportions of the former Missionary Breakfast for the whole group.

Missionary Education on the Sidewalks

Miss Joy Taylor (right) explains a chart to Mrs. Edith Bentley of Kansas

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George A. Campbell of St. Louis, and Walter M. White of Memphis, Tennessee, made reports to the convention of their visits as fraternal delegates to the convention of the churches of Great Britain in the years of 1930 and 1929, respectively. Claude E. Hill, pastor of First Church, Tulsa, Oklahoma, is the delegate for 1931.

The happy and busy registration desk in the exhibit room of the Washington Auditorium

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The Southern California dele-

(Continued on page 24.)

We Dream Ourselves Into Marble

By GENEVIEVE BROWN

OUT through the grey dawn of a chill October morning, as more than five thousand people waited expectantly in the thoroughfares about Thomas Circle in the capital city of our nation, came the clear note of trumpets—a call to worship—*Holy, Holy, Holy, Lord God Almighty.* Almost simultaneously, it seemed, a golden shaft of light broke from the dull sky and fell upon the classic columns and stately tower of the National City Christian Church. It was as if the heavens had waited for that moment to touch with divine glory the building which was there to be dedicated as a Church of the Living God. Then a glorious contralto voice rang out through the morning stillness, as Mrs. Helen M. Turley of Washington sang *Open the Gates of the Temple,* at once a song of dedication for the material temple and a call for the opening of human hearts to "make room for the crucified Lord."

Thus was opened the service of dedication of this beautiful church of the brotherhood, the occasion toward which our people have looked with joyful anticipation these many years.

The formal ceremonies of dedication began with the presentation of the keys of the building by E. V. Pugh, on behalf of the architect and contractors, to R. A. Long, chairman of the board of trustees of the National City Christian Church Corporation, who followed his acceptance of the keys with the address of dedication, and then, as the assembled thousands joined in the dedication responses, the building was set apart as a Church of Christ, for the worship of God, the preaching of the Gospel of Christ, and the service of mankind.

On behalf of the trustees, Mr. Long presented the church to the Vermont Avenue Christian Church congregation, to be used as the church home of that people, and the keys were formally received by H. P. Miller, chairman of the trustees of the local church. Dr. Earle Wilfley spoke briefly on behalf of the congregation, expressing the gratitude of his people and their realization of the responsibility resting upon them to carry forward a program meeting the ideals and purposes of the brotherhood.

Slowly, and almost in silence, the people dispersed. They had been on holy ground, and the moments there had been sacred ones—moments of deep joy over the consummation of a great task, moments of justifiable pride in this worthy gift to the nation's capital, moments of consecration and self-dedication as they committed themselves with this product of their hands and hearts to the service of God.

"A house of prayer where strength and beauty dwell"

The dedication of the church came as a climax to the daily dedicatory services which were held during the preceding week. On Wednesday the pulpit was dedicated with appropriate services, on Thursday the baptistry, on Friday the choir, and on Saturday at the vesper hour the organ was dedicated. The communion table and service were dedicated at the communion hour on Sunday afternoon. Dr. Earle Wilfley, pastor of the church, preached at the Sunday morning worship hour on "The Ultimate Vision." A happy climax of this service was the baptism of the two grandchildren of the pastor, the first to be baptized in the new church. During the World Convention vesper services were also held daily.

Seldom have our people heard greater preaching than during these dedicatory services. Expository, prophetic, inspirational—every sermon was a gem of the preaching art worthy of so noble a pulpit in the heart of our capital city. Every phase of interest in our church life was touched—preaching, the ordinances, worship, missions, unity, education, kingdom-building. It is only to be regretted that each sermon could not have been heard by the whole of the convention.

In the services of these nine days a miracle was wrought. That which was first the dream of a brotherhood, presently a conception in the mind of an architect, finally a building of stone and steel and wood, became during these days a church—our church—Christ's church—a warm, living thing, now filled with the memories of thousands of worshiping souls, throbbing with the eloquence of preaching, echoing with the strains of the glorious hymns of the faith, and fragrant with the fervent prayers of many ardent hearts.

A Whisper from Tomorrow

The Third Youth Convention

By FRANCES DUNLAP

"THIS Youth Convention ought to be stopped," an indignant lady exclaimed after hearing the resolutions of the "Racial Brotherhood" group denouncing racial intolerance.

How I wish she might have sat in some of the mass assemblies of the more than 300 youth delegates at Washington; mingled with them in their inspirational and social fellowship; visited the four discussion groups as they earnestly sought to "share world highways with Jesus." Then, I believe, this adult critic would have hesitated before making a flat denunciation of the whole because of a part that differed from her own personal opinion.

Such comment as cited, however, was noticeably slight this year concerning the third youth convention held simultaneously with the International Convention at Washington, D. C. In fact, it seemed that adults were more in sympathy with the youth program than at any previous convention. Many remarked that the Saturday evening joint session with the International Convention far surpassed previous ones in logic and sanity of speeches and resolutions. Of course, the young people themselves are conscious of weaknesses in their method, but these they will overcome. As to "stopping the Youth Convention"—well, there doesn't appear to be any prospect of that. The Washington meeting seems to prove that as an institution the Youth Convention is established. This year, for the first time the convention stood entirely on its own feet. The child, born in Memphis in 1926, nurtured at Columbus in 1928 and Seattle in 1929, showed certain signs of "growing up" at Washington.

Frances Dunlap and Willard Shelton, the youthful editors of the convention's "Daily Evangelist," hold a conference on copy

The theme, "Sharing World Highways With Jesus," was divided into four sub-topics: economic justice, racial brotherhood, world peace, and Christian unity. The last-named group enrolled the largest number, an encouraging indication that the younger generation of Disciples is immensely interested in the plea that brought our brotherhood into being. The procedure followed each day from Wednesday afternoon through Saturday included a mass assembly with an adult speaker, and then the separate discussion groups. The adult advisers and speakers were of high order and were important as guiding factors.

After the opening address by the president, Robert W. Burns, the four topics were introduced by James A. Crain (economic justice), Alexander Paul (racial brotherhood), C. E. Lemmon (world peace), and B. H. Bruner (Christian unity). Mr. Paul and Mr. Bruner also served as adult advisers, as did F. E. Davison and C. L. Pyatt.

The social and inspirational features were above the average in spontaneity and earnestness. A frolic in the Vermont Avenue Church, a sight-seeing tour, and a banquet attended by more than 500 young people and their elder friends, provided informality and recreation. The Sunday morning breakfast will linger long in memory because of the soul-stirring address of Lyndon Harper and the beautiful closing friendship circle.

The last session of the Youth Convention was the vesper service Sunday evening in the National City Church, presided over by Jack G. Burkhardt. Miss Jean Dick presented a flag from her far-off New Zealand home as an expression of good will and friendship. Carrying out the idea, "Forward on the Highway of Christian Unity," four young men from various local organizations brought words of greeting and cooperation. Dr. B. A. Abbott ably gave the finishing touch in an address on "Christian Unity."

The new officers for the 1931 convention were introduced. Those who will lead the way at Wichita are: president, Thomas M. Giltner, Lexington, Kentucky; vice-presidents, Jack Finegan, Rochester, New York; Mary Elliott, Kansas City, Missouri; Cleo Blackburn, Indianapolis; secretary-treasurer, Imogene Mullins, Indianapolis.

The resolutions adopted by the convention apparently gained the approval of the Saturday evening audience as did the speeches by the eight young people (Wayne A. R. Leys, Frances C. Dwyer, George

Earl Owen, Ellen L. Wilson, James W. Crain, Arthur J. S. Markley, Imogene Mullins, Garnet Rainey). They revealed a sincerity of purpose and an honest desire to face the perplexing problems of the day. To help insure world peace, these young people would develop complete disarmament, create a Peace Department in our government, enter the World Court. To aid our plea of Christian unity they would "work with all those who seek a valid basis for a church membership and a ministry which can be accepted by all the Protestant bodies." To make racial brotherhood a reality they would strive for equal rights for the Negro—in government and justice, education, press, transportation facilities, church; they would repeal the present Oriental Exclusion Act; they would establish better relations with Jewish people. Believing that a "just economic system is one in which there is an equitable return to every individual for energies expended or services rendered," they would put the ethical standards of Jesus at the basis of all industry.

Some there may be like the lady quoted in the first paragraph who will say, "What do young people know about such things? Leave those for experience."

Now we (the writer comes within the Youth Convention category) of course recognize that wisdom comes with years, that men of wide genius have wrestled unsuccessfully with these very questions. We do not pretend to have discovered the key to a long-locked mystery. But we do insist on our right to think upon the things that will be our responsibility in the next few years. Who will be the preachers, the business men, the lawmakers of 1940? The very members of the Third Youth Convention and thousands of others like them. Why shouldn't they prepare for their jobs by study and forethought?

There was more representative and intelligent participation in discussion at Washington than in previous years, a hopeful sign that pre-convention study is becoming more widespread. Moreover, it was noticeable that many of the participants were younger than previously. These seventeen and eighteen-year-olds are the backbone of the Youth Convention, for they will carry over the topics from year to year; they will develop a Youth Convention consciousness in their local groups. Then if they will take the idealism, the high purpose, the Christian decision of their annual gatherings back into their actual life situations, put their talking into doing, the Youth Convention will have earned its right to continued existence.

Dean Swift Passes

OUR forces of higher education have suffered another loss. Dean Carl B. Swift passed away at 8:25 o'clock Sunday night, October 26, at his home in Springfield, Missouri, after an illness of several months. His funeral was held at 2:00 P.M. on Wednesday, October 29, in the Stone Chapel of Drury College.

Dean Swift was only forty-two years of age, a native of Christian County, Missouri, near Clever. After attending the public schools in Christian County, he enrolled in the preparatory school at Marionville College. He was graduated from Culver-Stockton College in 1915 with an A.B. degree; from Yale University with a B.D. degree in 1918, and received a D.D. from Culver-Stockton in 1924. Upon leaving Yale he held a pastorate in Uhrichsville, Ohio, and then came to the First Christian Church at Joplin, Missouri. In 1920 he became dean of the School of the Bible and professor of English Bible in Drury College.

Dean Swift's early passing is another instance of death bringing us into a realization of a man's true worth and greatness and the importance of the work he was doing. The presence of students, faculty, ministers from the area where he was serving, and citizens of Springfield and the Ozark region in large numbers at his funeral revealed the esteem in which Dean Swift was held.

Dean Carl Swift

He gave himself without reserve to his classes, to the direction of the college chapel, and to personal contacts with students. Besides this he was under the necessity of carrying the promotional responsibility for the Foundation and supplementing the all too meager providence for the support of the work by preaching on Sundays. This ought not to have been necessary. Now we have lost him in his early prime.

A family kept together at our Christian Orphans' Home, St. Louis

Are Our Benevolent Homes Adequate?

The Need of New Types Appears on the Horizon

By F. M. ROGERS

AS TIME is measured, benevolence as a program of the Church of Christ is still new to our people. My own life stretches across the period of this ministry. I recall, when I was but a lad, the ministry of that first good woman, who, against opposition, sought a place on convention programs and was ofttimes denied, for a chance to speak a word for the orphan child. My first impressions of this ministry came from her heart of love. Little did I dream that, in later years, I would be standing in her stead pleading for this ministry. When you recall the pioneers of our brotherhood don't forget Martha Younkin. Her name should be placed in our Hall of Fame with those whom we delight to honor.

We are still young in this ministry. There are no deep worn trails which have been made by the feet of those who have trod the way before us. All honor to them for what they did, but a benevolent policy commensurate with our strength and in harmony with our claim to be a New Testament people still awaits the genius of our leadership. Far beyond that with which we have been contented lie possibilities.

We have been content, in the main, with six homes for children—all of the same type; with six homes for the aged—all of the same type.

For a number of years I have strongly felt and suggested that the equipment for our benevolent ministry is inadequate—not so much so with respect to the number of homes, for those we have cover quite well the areas to be served, but they are all of the same type, whereas, what we need in order to do a well-rounded work are homes of different types.

In the ministry to children this is true, but in the ministry to the aged it is even more needed. We need at least three types of homes for the aged. First, the charitable, or strictly benevolent home—and all our present homes are of this type. Second, the self-supporting type of home, which will enable us to care for a class of aged who are not altogether dependent but who are alone, and, who, with advancing age and infirmities need the comforts and care of such a home, and by going to such a home their substance could be conserved for Kingdom uses. Thousands of dollars are lost every year to our work because we do not have such a home. Many aged people, with the means to pay for attention and care, prefer the independence and social life of such a place to the isolation of a solitary residence or boarding house. While our first duty undoubtedly is to minister to the wholly indigent, yet to these others who are partly dependent there should certainly be given the loving care necessary to a happy old age after years of useful service. Moreover, such a home would also enable us to meet another pressing need, which has already been too long neglected, that of providing a home to which our missionaries may go when home on furlough or at retirement. Where are they to go when they retire? They have neither the means nor the physical strength to make and care for a home of their own. Should we not entertain these royal guests during their few remaining days with us? The church has been sadly neglectful of this, its duty and privilege. We shall not have done our full duty to these devoted men and women when we retire them

on a small pension—they need something more than money—as all the aged do—they need the fellowship and Christian love of kindred spirits in their declining years.

A third type of home needed for the aged is the sanatorium type, where care such as cannot be given in the normal type of home may be secured for the defective aged. Perhaps there is no point at which we have failed so completely as in ministering to the sick. "I was ill, and you never looked after me" is an indictment which could be brought against us. After all these years of fairly successful achievement in the field of benevolence, we can point today to but one small hospital as representing our entire brotherhood's organized effort in behalf of sick and suffering humanity in the homeland, and it is embarrassing even to claim that, for our total brotherhood contribution to its support last year was less than $1200. How meager our service! But I am pleading now not for the distinctively hospital type of service, but for the sanatorium type of home, to which those in our present homes, as cases of need develop, could be removed, and to which an increasing number who need to be ministered to, and who cannot be admitted to our present homes, could be sent.

Alleviating human suffering and relieving human need is primarily a Christian responsibility. Christ devoted a large part of his ministry to a service to the sick and needy, and it follows that his church, if it would carry on the work which he himself began, in the programing of its work will make in that program a large place for such service. And there is no service it attempts to render that calls for more systematic planning than this service in the field of benevolences. This was recognized in the very earliest efforts of the church to meet this need. So important it was that a special group was named, set apart for this ministry. Special messengers were appointed and sent out to collect funds and to administer the funds contributed.

The program of benevolence to succeed must not only be a national program, but there must be a regional program, and a state program, and a local program. Lack of such coordination is in part responsible for the present inadequate support.

I walked through the beautiful grounds and buildings of an orphanage where 400 boys are being cared for by an ancient church, with whose teachings and many of its practices we disagree, but when I saw loving hands ministering to helpless infancy and directing little children to the Savior, I said *"that's* Christian."

I passed through the wards of a great hospital, conducted by that same church, saw nurses denying themselves sleep, dampening the fevered brows of the sick, exposing themselves to contagious disease, doing all this in the name of Jesus, and I said *"that's* Christian."

I visited a Home for the Aged, saw the saints of God bowed down with the weight of years, neglected and forgotten by kindred and the world, now being tenderly cared for by the Church of Christ, and I said *"that's* Christian."

Oh! that the scales might fall from our eyes, and that we, the Disciples of Christ, who have seen the New Testament doctrine so clearly, who have preached so faithfully the faith once for all delivered to the saints, who have seen the Christ in the needs of heathen lands, might see him now, as never before, in the person of these little children whom we serve, in the person of these aged men and women in our inadequately supported Homes for the Aged, and that we might have such a passion for this program of Jesus that it might be said of us as of the saints of Pentecost: "They shared what they had with one another; there was not a needy person among them."

The church cannot live solely on ancient history. Glorious as were the achievements in a benevolent ministry of the early Christians, the historical fact alone will not suffice—*Pentecost must be perpetuated in us.* It is only as each generation interprets and expresses his leadership by like deeds of service that his Kingdom is advanced.

Reading to the blind at the California Christian Home, San Gabriel

Under the Mistletoe

A New Use for An Ancient Custom

By Gustine Courson Weaver

THE winter wind is scuttling down Fifth Avenue, New York City, and as I sit in the Astor Library with some ancient tomes open before me a poignant homesickness overwhelms me.

The certain yellow pages of a *Westminster Review* decoy me to distant paths. It is as if I were being borne away on a magic carpet and instead of being seated at desk fourteen in room three hundred and fifteen, among hundreds of other human beings who are turning the pages of books, new and old, in this world-famed library, I have, the rather, been put down where crisp dry forest leaves may be shuffled by my eager feet. A bevy of quail is scurrying about the woodland path, while a group of sharpshooters, young people who have come home to spend Christmas, are shooting white-berried mistletoe out of the branches of the tallest trees of our southern forest by the simple process of firing a gun, thus severing the mistletoe from the branches of the trees whereon they grow.

So I muse and smile, winding in and out of many a mistletoed path, while winter winds scuttle the forest leaves about me and over me, many a Christmas season, through many a Happy Year. All at once I am recalling a certain glory I found in a graveyard where I stood beneath a tree bedecked with shimmering mistletoe! I had gone to visit the graves of some of my old friends who had spent their last years in one of our church homes for the aged. Something sublime stirred within me as I stood on the rolling hillside filled with monuments erected to the memory of the dead. There were over twenty such of uniform size, color and granite, as well as chiseled lettering on each.

Is it very strange to say that I visited a cemetery and found joy of soul in so doing? I hope not. I fortify myself by saying that I crossed the continent and a turbulent sea in order that I might "enjoy Westminster Abbey."

And now this latter tour is also unforgetable and the beauty of it comes over me now in the quiet of this room in America's metropolis, like a sublime benediction. The day was in December, just before the Christmas season. The hour was five o'clock in the afternoon. I walked alone along the winding graveled roadway. The wind was scuttling the dead leaves before me like little guides who whispered pleasant secrets. Above me, the oak trees stood stolid. The hackberries were naked. They stood up against that winter sky like hieroglyphics written by God's own hand. I met a man with a push cart. He was picking up faded wreaths and such. No, he did not know where the guests of the church home were buried.

IT HAD been several years since I had visited that cemetery. All was enlarged and changed. The rich had erected to their dead a forest of garish granites; Arizona cypresses and well-groomed dwarf magnolia stood about them like sentinels. Upon me their grandeur was altogether lost. I took my leisurely way along the path where the leaves were scuttling. It was a winding way—and I had an instinct that it would take me eventually to the place of my heart's desire. Finally I came upon it.

Over these graves pretty clumps of mistletoe nodded amiably at each other, their waxy white berries lending a halo—a glory as it were—to the giant tree family clustered about the spot. A flock of meadow larks flew about among the clumps of mistletoe, while all the time they were singing a little musical composition, which sounded to me like, "worthy—worthy—worthy—of the church's love and care."

I recall that hour vividly as I sit here in this pulsing center of New York City. I stood there alone, childless, the wife of a minister. My soul was attuned to all I beheld. I saw many sights, I heard many sounds, of which the man who pushed the dump cart along the gravel walk was likely unconscious. I did not question the names I saw plainly on the granite headstones, chisled in the plainest letters, yet I affirm stoutly that I saw other words there, too. "The people that dwelt in darkness hath seen a great light"—"The hungry he hath filled with good things"—"He lighteneth their load"—"I thought upon Thy ways and turned myself to Thy testimonies"—"I have never seen the righteous forsaken nor His seed begging bread."

Under the mistletoe, which is "a symbolism of protection in all dangers and difficulties, whether mental or physical—its medicinal properties were so highly esteemed that it acquired the comprehensive name of 'All Heal,' and was considered a never failing remedy for all diseases"—these dear saints rested.

It comes over me convincingly at this moment that the church was a never failing remedy for all the diseases of those who lie buried there beneath that mistletoe. It is fitting that this perpetual memorial grow over their tombs.

Twelve Paragraphs to Ponder

Intimate Glimpses Into Our Twelve Benevolent Homes

"We have installed a new water system, painted the kitchen and porches, put a new roof on the barn, and put markers at all the graves in the family plot in the cemetery."

Northwestern Home for the Aged, MRS. J. B. HOEL.
Walla Walla, Washington.

"This beautiful home, with a capacity of 65, still houses a family of but 54 due to inadequate support. . . . This home is especially blessed in its provisions for the spiritual welfare of its guests. The beautiful chapel, furnished by Mrs. R. F. Brett, is used for regular Sunday preaching and communion service, more than 45 different ministers serving during the year. Regular mid-week prayer service, daily evening prayers, current events club, Bible study class, and missionary society meeting are among the regular services."

California Christian Home, MRS. F. M. ROGERS.
San Gabriel, California.

"One of our boys, graduating from grammar school, was awarded the citizenship medal for scholarship and good citizenship. Two of our high school girls averaged 95 per cent and one of our June graduates, a boy, received the Linz medal for an average above 90 for the entire term. . . . Generous friends have provided a radio and Victrola. Out of doors there are a ball ground and tennis courts, with shady lawns for a sand pile, doll houses, and other delights when the weather permits."

M. B. KEITH.
Juliette Fowler Home for Children,
Dallas, Texas.

"Good things come to Sarah Harwood Hall, too, for never a week passes but friends come to take the ladies riding, to give them a program, or in some way to add to their happiness. As many as are able attend church, and services are held in the home for those unable to go out."

Sarah Harwood Home for Aged, M. B. KEITH.
Dallas, Texas.

"The home cared for 193 children during the past year. Applications for admission were made for 569 children who were not received. The children keep in touch with old friends and relatives as in a family group, and the records show that the staff and children wrote 7,868 letters during the year."

Christian Orphans' Home, MRS. B. R. BROWN.
St. Louis, Missouri.

"Our service has gone far. More than 200 have made application for admission and we were unable to receive them, but the service did not stop as they were referred to other organizations. Many times these folks who make application need only the service of a social worker to guide them to a better understanding of their needs. . . . During the year six mothers have been employed in the home. Twenty-one of the children united with the church."

Cleveland Christian Home, MRS. ANNA N. GARVER.
Cleveland, Ohio.

"Our oldest member of the family is Aunt Jane Wickersham, who was a charter member of the church at Fairfield, Illinois, and will be 99 years old next February. . . . We have realized several desires of long standing. One was for uniform tables in the dining room; another a suitable driveway, and while improving, we are putting in a double garage with the fond hope that a car may stray in from somewhere. We have a hint that one of our neighboring states expects to give us a new piano."

Christian Home for the Aged, MRS. M. C. REDD.
Jacksonville, Illinois.

"There are 1,052 years of Christian service represented by the family in our home. Two members of our family are confined to wheel chairs; another suffered a stroke and is on crutches. Our oldest member is 95 years. Five states of our country and England are represented."

Emily E. Flinn Home, MRS. E. C. CAFFEE.
Marion, Indiana.

"Our family has eleven crippled members, two in wheel chairs, and one is blind. Three foreign countries and 19 states are represented. Our family has excellent care and treatment, doctors, undertaker and a barber, too, contributing their services free of charge. The last named keeps 30 of our men and women looking their very best. The pianist for all our services is a guest who is 77 years old, a devoted leader, who was the first member to enter the home when it was opened."

MRS. BESSIE C. REASER.
Florida Christian Home,
Jacksonville, Florida.

Service Rendered by Our Department of Benevolence Last Year

Children served in the six Homes for Children	767
Children served by referring them to other agencies	530
Widowed mothers aided by employment	40
Aged cared for in the six Homes for the Aged	229
Sick cared for in Valparaiso Christian Hospital	399
Total cared for	1,965

"Within the past year six of our children have become full orphans. This is a very unusual experience for us. We are truly grateful that we did not have to be quarantined this year although we had mumps, chicken-pox, and measles. Our children have given their little playlet, *A Day at the Colorado Christian Home* in eight churches, one lodge, and one club."

Colorado Christian Home, MRS. F. W. HENRY.
Denver, Colorado.

"The outstanding accomplishment of the year, one that has given our family the greatest comfort and joy, is the completion of the second and third floors of the new home. We are enjoying it more and more each day. Sunday school classes and other groups partially clothed 23 children last year. All did beautiful work for them, making as pretty and attractive clothes for them as they would for their own children."

Southern Christian Home, MISS SUE STEINER HOOK.
Atlanta, Georgia.

"All birthdays were celebrated in our home with the necessary 'cake, candles and ice cream.' The children also have Christmas celebrated, which is as homelike as it can be made. They hang up their stockings, have a Christmas tree, a fine dinner and everything to make them as happy as possible. Applications were made for a very large number of children who could not be received last year, chiefly because of contagious and infectious illness in the home without sufficient room for proper isolation. During the year 36 mothers were aided by employment."

MRS. A. A. MCGRAW.
Child Saving Institute,
Omaha, Nebraska.

"Make Me A Little Cake First"

A Message to Women on Woman's Day, December 7

By ALDA R. TEACHOUT

"IN THE time of famine Elijah was told to go to Zarephath, for the Lord had commanded a widow there to sustain him. Coming to the gate of the city he saw the widow gathering sticks and said to her, 'Fetch me, I pray thee, a little water in a vessel, that I may drink.' As she went to fetch the water he said, 'Bring me, I pray thee, a morsel of bread in thy hand.' The widow replied, 'As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.' Elijah said, 'Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and thy son.' "

This demand may wear a harsh and selfish aspect, but it was not that. The prophet of the Lord sought to test and to develop her faith. He added, "For thus saith Jehovah, the God of Israel, the jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth."

With his unerring perception for a great principle of Christian living, A. McLean in *Where the Book Speaks* pays tribute to the faith and spiritual insight of the widow of Zarephath. She shared not what she had left after her own needs were supplied, but all that she had and she shared it first.

Now this is surely not the way a sensible American woman would do today. Indeed not. She would say, "No," emphatically, to such an unreasonable demand, reminding the prophet that she had a child to look out for and that her first duty was to him and to herself. Who, indeed, would look out for them if she did not? Mr. McLean reminds us that while self-preservation is the first law of nature, there may be more ways than one to secure it; ways that are too wonderful for us and past our understanding. What, for example, did Jesus mean when he said, "He that loseth his life for my sake shall find it"? Is there a higher law of self-preservation here than the usual one we know of as "looking out for number one"?

Suppose that in a spirit of adventurous faith we women of our brotherhood should decide for one year to share first all our time and talents and money instead of giving left-overs; that when confronted with a particularly strenuous day we should linger longer with the Master, choosing, like Mary, the better part; that we should set apart definite time for Chirstian service though home duties seem to demand all; that we should dedicate our talent first to the church and then to obtaining a livelihood. Those few who have dared to live life this way seem content and happy. Dare we follow?

THE first Sunday in December is close at hand. It is Woman's Day, a day when, "remembering the past we build for the future." All of our missionary societies use this day for education and for reconsecration; many use it as a day of special giving. Like the widow of Zarephath we are passing through difficult times. Hers was a time of stark famine; ours the closest thing to that which we experience, a time of financial depression, drouth and unemployment.

If we try to make our allotment of time and service and money from left-overs this year, we are certain to fail in reaching our goals. Is it not time to try the widow's way and heed the prophet's command, "Make me a little cake first"? Like Martha, too, we are careful and troubled about many things. But the Lord said, "One thing only is needed." What is that thing? "Seek ye first the kingdom of God and his righteousness."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Most of us have tried the latter way; we have held back, counted the cost, given of our pin money, served when it was "our turn." It is time to reverse that procedure, to honor him with our substance, with the first fruits of all our increase, and with our best gifts of mind and heart.

Listening In On the World

A Review of Current World Happenings from the Christian Viewpoint

By JAMES A. CRAIN

AS AN interesting side light on the crime situation in the United States, consider the case of "Solly" Weissman, gangster, racketeer and gunman of Kansas City, Minneapolis and Detroit. In 1926, Mr. Weissman and a half-dozen confederates were caught red-handed in a big liquor conspiracy. The plant of their "oil warehouse" was raided and its product found to be mainly contraband liquor. The alleged proprietor, one Joe Tingle, pleaded "Not guilty" and was sentenced to two years in prison after, it is alleged, Weissman took him for a ride into the country and impressed upon him the inadvisability of pleading guilty and testifying for the government. After four years' delay, due to the absence of the government's principal witness, one Elmer Hoard, a dock and warehouse worker in the alleged liquor plant, Weissman's case was dismissed by Federal Judge Merrill Otis and he walked from the court room a free man. Rumor has it that Weissman also took Hoard for "a ride into the country" and lost him, perhaps in the Missouri River. Another story is that Hoard is now in Chicago serving as Weissman's right-hand man in a gambling racket in that racketeering city. Thus secure in the knowledge that the government was barred in its prosecution of him, he returned to Kansas City to appear for trial and to exult in the discomfiture of the law. It is not recorded whether or not the honorable member of the bar, the counsel for the defense, who, of course, presumably, perhaps, did not know of the conspiracy to defeat justice, had to keep his hand over his mouth to conceal his guffaws.

Another interesting and revealing angle of the Weissman case is recorded by the Kansas City *Star*. "The affable Solly's retirement from the court room was a triumphant march. From right and left, hands reached out to greet him, *the hands of court attaches, lawyers, policemen, detectives and ordinary well-wishers* [italics mine]. It is a well-known fact that no criminal gang can operate on any important scale in any American city today without protection from political and administrative sources, as witness Al Capone's reputed control of the street department in the city of Chicago, "Jake" Lingle's right-hand connection with the Chicago police commissioner and his left-hand connection with the gambling racketeers. In 1924 Dr. Charles R. Zahniser, then secretary of the Pittsburgh Council of Churches, told the city council of Pittsburgh that no criminal gang could operate in that city for twenty-four hours without first making their peace either with the police or with the ward bosses. Subsequent events more than prove the truth of his assertion.

If you want to know one of the reasons why Europe is nervous and jumpy, take the following from a speech of one Mr. Benito Mussolini, Fascist dictator of Italy, whose power in that land is sufficient to compel a daughter of the royal house to be married in a second-rate church, to change her wedding finery in a railway coach, and get wet to the skin riding to an outlying villa where "Il Duce" condescends to attach his signature to the nuptial documents. Celebrating the eighth anniversary of the Fascist seizure of power, he said, "Everywhere is the battle for or against Fascism. Thus a state of moral warfare exists against us, and it is inevitable that it will get worse. . . . But along with this moral warfare preparations for material warfare are going on along our frontier. See this little book (h o l d i n g up a copy of what was said to be a military report). In it are noted down the day-by-day military preparations of 1927, 1928, 1929 and 1930 against Italy. Here is a complete list of the batteries placed, forts constructed, and armaments created and put in place. . . . Everything has been done to heap odium on Fascist Italy. The hatred of Fascism is preached and practiced by millions of individuals. It has world-wide reaction of Socialistic, Liberal, Democratic, and Masonic elements which fear for their fetiches, fear lest their swindles be unmasked. We are struggling against a world that is on the decline, but still powerful because it represents an enormous crystallization of interests." Such barefaced attempts to create a fear-psychology is characteristic of a day which the world had hoped was past, and it gives the lie to such declarations as "It is everywhere obvious that we are arming ourselves spiritually and materially to defend ourselves—not attack. Fascist Italy will never take the initiative in war." If we are to believe statesmen and diplomats, no nation in the world today is preparing for anything except defense. And yet, each professing its peaceful intentions, all go ahead preparing for war. The true philosophy not only of Italy, but of the military leaders of the world, with few exceptions, was voiced by Mussolini when he said, "When words will suffice to regulate relations between peoples, then I will say that words are divine." And his poor dupes cheered the statement!

The Nationalist government for the moment, perhaps permanently, is victorious in China, and General Chiang-Kai-Shek has set himself to reconstruction of the country. The intervention of the Manchurian war lord, son and successor of Chang-Tso-Lin on the side of the Nationalists, turned the trick, resulting in the defeat of Generals Yen and Feng and giving the Nationalists for the first time in four years a breathing spell. General Chiang-Kai-Shek has announced reforms in government, a program of reconstruction, and the suppression of the bandits and Communist outlaws which have been menacing the upper reaches of the Yangtse. An important item in connection with the pacification of China is the report that General Chiang-Kai-Shek has embraced Christianity. The fact that he made his confession and accepted baptism at the hands of a Chinese Methodist pastor will serve to emphasize the indigenous nature of Chinese Christianity and to commend the Chinese church to the Chinese people.

This paragraph is especially dedicated to thirsty souls who like to condemn Prohibition because of the poor quality of bootleg dispensed by criminals who undertake to supply the illicit demand (as though one ought to be able to expect good whisky in a land where its manufacture and sale are prohibited!) Here is a sample of what "good" whisky was like in the "good old days" when a man could legally get drunk and lie in a gutter. Stuart N. Lake, in a recent issue of *Saturday Evening Post*, describing the commercial slaughter of buffaloes on the western plains in the early, "seventies," tells the story of one "Snakehead" Thompson, itinerant liquor vendor. Thompson's reputation as a dispenser of liquor of more than ordinary potency was widely heralded throughout the buffalo camps, and Thompson's own modesty did not prevent his enhancing the legend upon every possible occasion. The theft of an empty whisky barrel revealed the fact that at least a part of the "kick" in Thompson's liquor was due to a half-dozen rattlesnake heads in each barrel. It is a well attested fact that pepper, tobacco, and chemicals of various sorts were regularly used in the manufacture of "good" whisky. In fact, the expressive but inelegant term "rotgut" was coined to describe the kind of whisky made and sold in the "good old days."

It looks as if race- and dog-track gambling, which has experienced a revival in the past few years under the "contribution" or "donation" system is doomed by a decision of the Ohio Supreme Court, which holds the system is but an evasion of the law against gambling at tracks. When bookmaking and pari-mutuel machines were outlawed, race-track officials invented the euphemism of "contributions" and "donations," in which the bettor, instead of placing a bet, made a contribution to a purse to be distributed to fortunate holders of shares of the winning horse or dog. This practice the Supreme Court of Ohio now holds to be illegal. The decision will enormously strengthen the hands of officials in their campaigns against race-track and dog-track gambling.

With God's Help It Is Being Done!

Success of Pension Movement Seems Assured

NO MORE striking indication of the progress of the movement for the Pension Fund can be cited, perhaps, than a message from one of the smaller churches in Kentucky, located in Owingsville. This congregation's goal was $1,900. On the first day the amount subscribed totaled $1,791, and the pastor, together with the pension committee chairman for that county, both telegraphed:

"It is worth more than $1,791 in raising spiritual level of our congregation."

This message is quoted not merely to show the spirit existing among the members of his congregation, but also to serve as a general summary of the messages received at headquarters of the Pension Fund within four days after the campaign for the $8,000,000 fund for Pensions began on November 9.

From a small church in Brumley, Missouri, comes word that the goal of $180 was oversubscribed to $405. Central Church in Indianapolis achieved the unique record of being the first congregation not only to pledge its goal but to actually pay it. The amount was $26,850. And in Canonsburg, Pennsylvania, the county where Thomas and Alexander Campbell began their historic work, the congregation was the first to send in its signed pledge cards which showed that the goal of $1,318 was oversubscribed to $1,335.90.

These unsolicited messages, s o m e from large churches and others from congregations of relatively small numbers, clearly point out that the brotherhood is in earnest about the pension cause and that "With God's Help It Is Being Done!"

By glancing at the map on the wall of the Pension Fund office, it is found that the canvass for the $8,000,000 fund for Pensions was begun in every section of the United States, on Sunday, November 9. In some instances the canvass has been successfully completed. In not one instance do the reports so far received show that a congregation which has begun the canvass intends to stop until its goal has been reached. In this fact lies evidence of the complete unanimity of feeling toward the brotherhood's determination to substitute a worthy pension system for inadequate ministerial relief.

Of the utmost significance, also, is the number of churches which have appointed pension committees. On November 14 a total of 3,395 congregations had reported committees to the central office. These local committees, it will be remembered, are to conduct the canvass for the $8,000,000 fund, each in its own congregation. Just how many will complete the canvass during November was an unknown quantity when this brief survey was written. And just how many will be finished by the first of January is likewise an unknown quantity. But 3,395 churches have said they would support the Pension Movement; and "in the fullness of time" they will do so.

OTHER straws which indicate the way the wind is blowing are the unsolicited gifts so far received from individuals. Personal gifts toward the $8,000,000 fund for Pensions have been sent to the central office with expressions of encouragement and good will. These gifts range from thirty cents up to $100,000. The widow's mite is alongside of gifts running into six figures. Both the eastern seaboard and the shores of California are represented. As one example of this unsolicited outpouring of gifts came $5,000 from a church member who lives in Tennessee. This Christian wrote:

"I know in order to raise the $8,000,000 for Pensions that it requires action on the part of every member of our brotherhood."

This man did not wait for others to point the way, but within forty-eight hours after the campaign opened on November 9 he had sent in his pledge. He preferred to point the way to others, just as did the church member who has given $100,000, and just as the others who have given in sums representing their material wealth.

Much has been said about the reasons why our churches are now establishing a sound, dignified pension system for ministers and missionaries. Much will be said before the Pension Movement is finally finished. But never can too much emphasis be placed on the spiritual values to be gained by both ministers and congregations through the consecrated efforts in which our brotherhood is engaged. The Pension Fund is for the ministry, the Church, and for Christ and God. It is from hopeful hearts and uplifted souls that today the message can go forth:

"With God's Help It Is Being Done!"

Part of the Six Thousand Delegates

Seen in the front row, left to right, are: J. W. Black, England; Graham Frank, Dallas, Texas; Jesse Bader, Indianapolis; England; L. D. Anderson, Fort W

(*Continued from page* 13.)

gation came to the convention with a love gift of $4,500 to help relieve the financial stress in Africa.

News of the death of Mrs. E. W. Thornton of Wilmington, Ohio, came as a shock to her many friends and to all who attended the conventions in Washington. Returning home in an automobile with Mr. and Mrs. P. H. Welshimer and daughter, Helen, the car skidded when within about twenty-five miles of Canton, and turned over. Mrs. Thornton was thrown from the car and under it, and died immediately.

In lieu of their usual pre-convention meeting, the National Evangelistic Association had a luncheon on Wednesday, the second day of the International Convention. The following officers were elected: President, Virgil Wallace; vice-president, C. C. Crawford; treasurer, Bert Johnson; recording secretary, C. W. Cauble; general secretary, Jesse M. Bader.

The *Daily Christian-Evangelist* has become so indispensable at our conventions that we would feel aggrieved if we did not receive a copy after each evening session. This daily newspaper is provided through the courtesy of the Christian Board of Publication and keeps one up to date on what has happened and what is about to happen during the period of the convention.

The Washington Local Committee, under the direction of Major W. W. Kirby as chairman, had a tremendous responsibility in arranging the many details

Attended the White House Reception

resident Hoover; William Morrow, Australia; C. S. Medbury, Des Moines, Iowa; Yokichi Hirai, Japan; William Robinson, A. Long, Kansas City, Missouri

of three conventions. Much praise and hearty appreciation is due the members who served, many of them behind the scenes with little opportunity of attending convention sessions, but whose reward was in a task well done.

Did you see the enlarged WORLD CALL on exhibition at the convention? You will have an opportunity to examine it more closely at the One-Day Convention in your vicinity. And the miniature WORLD CALL will be sent you in quantities if you desire to use it for your WORLD CALL Birthday Party or for other promotion of the magazine.

With all modesty we pass on the feeling of many hundreds of people who acclaim the WORLD CALL Luncheon as the most enjoyable of any tendered during the convention. While the program itself was the inspiration of the magazine staff, the manner in which those selected for the different parts threw themselves into their rôles was the determining factor in its success. Dr. H. O. Pritchard as "president of the Senate" presided with the dignity befitting that office, and the Senators, speaking for and against the bill to introduce WORLD CALL into every family in the brotherhood, outdid themselves in rhetorical flights and argumentative skill. We owe a lasting debt to the variety of eloquence offered by Homer Carpenter, H. H. Peters, Leslie Finnell, C. S. Gordon, and Frank Dunn, as well as to Graham Frank, clerk, and Mr. and Mrs. Virgil Brock, the sergeants-at-arms.

Convention Elections, Actions and Resolutions

International, World and Youth Conventions, Disciples of Christ, Washington, D. C.

Officers International Convention 1930-1931

PRESIDENT, L. D. Anderson, Fort Worth, Texas; vice-presidents: Herbert P. Shaw, San Francisco, California; Mrs. W. F. Rothenburger, Indianapolis, Indiana; B. S. Ferrall, Buffalo, New York; general secretary, Graham Frank, Dallas, Texas; recording secretary, Mrs. G. W. Muckley, St. Louis, Missouri; treasurer, J. H. Nance, Dallas, Texas.

Executive Committee

Terms expire 1931: A. E. Cory, Indianapolis, Indiana; T. C. Howe, Indianapolis, Indiana; Mrs. Mary (Craig) Shreck, Redlands, California; R. H. Crossfield, Birmingham, Alabama; W. G. Alcorn, Fulton, Missouri. Terms expire 1932: Lin D. Cartwright, Chattanooga, Tennessee; J. H. MacNeill, Norwood, Ohio; H. R. Ford, Marion, Indiana; Miss Lucy Mapes, Shelbyville, Kentucky; A. W. Kokendorfer, Sedalia, Missouri. Terms expire 1933: H. B. McCormick, Cleveland, Ohio; Mrs. Anna R. Atwater, Grand Rapids, Michigan; D. W. Ohern, Oklahoma City, Oklahoma; Mrs. William H. Hart, Benton, Illinois; John A. Tate, Richmond, Virginia.

Commission on Budgets and Promotional Relationships

Terms expire 1931: Thomas C. Howe, Indianapolis, Indiana; Beverly R. Jouett, Winchester, Kentucky; Joseph Serena, Cape Girardeau, Missouri; Bin T. Smith, Shelbyville, Indiana. Terms expire 1932: C. C. Buckner, San Antonio, Texas; W. Palmer Clarkson, St. Louis, Missouri; Paul G. Preston, Dallas, Texas; C. H. Winders, Indianapolis, Indiana. Terms expire 1933: Frank Buttram, Oklahoma City, Oklahoma; Ray E. Hunt, Lincoln, Nebraska; W. A. Shullenberger, Indianapolis, Indiana, chairman; Graham Frank, Dallas, Texas, general secretary; Miss Daisy Flook, St. Louis, Missouri, associate secretary; J. H. Nance, Dallas, Texas, treasurer.

India Friends Reunited

Mrs. Donald McGavran and Dr. Elizabeth Lutz, both of India, pause a moment on their way to the reception for over-seas delegates held Sunday afternoon

United Christian Missionary Society Board of Managers, 1930-1931

Chairman, Judge U. E. Harmon, Tacoma, Washington; vice-chairman, Mrs. Walter M. White, Memphis, Tennessee; recording secretary, Miss Hazel Scott, Indianapolis, Indiana.

Alabama—Mrs. Ada M. MacFetridge, Birmingham, Mrs. E. J. Willis, Gadsden; *Arizona*—*Mrs. Tom Davenport, Tucson; *Arkansas*—Wallace R. Bacon, Fort Smith, Mrs. Frank Thompson, North Little Rock; *California, North*—J. J. Evans, Sacramento, Mrs. J. N. Lester, Berkeley; *California, South*—J. G. Warren, Los Angeles, Mrs. A. J. Wingard, Pasadena; *Colorado*—S. J. Mathieson, Denver, Mrs. J. W. Garrett, Colorado Springs; *Florida*—Judge W. K. Whitfield, Orlando; *Georgia*—Mrs. H. C. Phipps, Atlanta, Mrs. W. R. Lang, Sandersville; *Idaho*—Glenn W. Hutton, Twin Falls; *Illinois*—Mrs. Maude D. Ferris, Taylorville, Mrs. C. B. Jackson, Chicago, Stephen E. Fisher, Champaign, A. B. Dennis, Danville, S. H. Zendt, Galesburg, Mrs. Hawley Cochran, Marion, W. B. Slater, Moline; *Indiana*—James H. Lowry, Indianapolis, Joel Lee Jones, Bedford, Mrs. F. R. Liddell, LaPorte, Mrs. J. D. Case, Rushville, Mrs. W. F. Rothenburger, Indianapolis, B. F. Cato, Huntington, Mrs. James A. Stuart, Indianapolis, Mrs. David N. Wetzel, Frankfort; *Iowa*—Miss Harriet Moorhouse, Des Moines, H. A. Browning, Ames, Dean J. C. Caldwell, Des Moines, Mrs. A. D. George, Des Moines, Mrs. D. C. Knupp, Vinton, Mrs. Guy Findley, Iowa City; *Kansas*—W. A. Brandenburg, Pittsburg, Mrs. N. E. Copeland, Oakland, Mrs. George E. Lyon, Topeka, Claude Miller, Hutchinson; *Kentucky*—Miss Mary E. Crenshaw, Shelbyville, Beverly R. Jouett, Winchester, W. E. Ellis, Paris, Mrs. Florence Miller Black, Louisville, Homer W. Carpenter, Louisville; *Louisiana*—Mrs. James H. Brewer, Alexandria, S. G. Steiner, New Orleans; *Manitoba, Saskatchewan, Alberta, British Columbia*—George Stewart, Winnipeg; *Maritime Provinces*—J. W. Barnes, St. John, N. B.; *Maryland, Delaware,*

China and the Philippines Meet in Washington

Miss Mary Kelly, for thirty-four years a missionary in China and Miss Sylvia Siegfried, who has just completed her second term in the Philippine Islands

District of Columbia—Mrs. B. H. Melton, Washington, D. C., Judge John A. Connaughton, Washington, D. C.; *Michigan*—Mrs. George W. Buckner, Grand Rapids, Albert H. Martin, Grand Rapids, D. B. Moore, Traverse City; *Minnesota*—Mrs. William Ballantyne, Minneapolis, F. S. Leavitt, St. Paul; *Mississippi*—Mrs. J. B. Young, Clarksdale, L. E. Sellers, West Point; *Missouri*—Miss Amanda Goodin, Hannibal, Lee W. Grant, St. Louis, J. H. Coil, St. Louis, C. E. Lemmon, Columbia, *R. Melvin Thompson, Kansas City, Mrs. J. A. Serena, Cape Girardeau, Mrs. Frank L. Scott, St. Louis, George W. Eastin, St. Joseph, Mrs. C. L. Thomas, Kansas City, Mrs. E. R. Locke, Mexico; *Montana*—Mrs. Leonard C. Young, Helena; *Nebraska*—*George A. Miller, Omaha, Mrs. Lee W. Neumann, Omaha, Mrs. Wm. Oeschger, Grand Island; *New England*—Mrs. N. H. Robertson, Danbury, Connecticut, P. A. Sherman, West Rupert, Vermont; *New Mexico*—A. W. Luce, Boswell; *New York, New Jersey*—Benjamin Rand, North Tonawanda, New York, Mrs. John P. Sala, Buffalo, Dr. W. B. Fitzwater, Brooklyn; *North Dakota, South Dakota*—Mrs. W. F. Kohl, Aberdeen, South Dakota; *North Carolina*—Richard Bagby, Washington, Mrs. J. F. Taylor, Kinston;

*Elected to fill unexpired term; eligible for reelection.

Ohio—Mrs. A. R. Strang, Cleveland, Mrs. Kent Hughes, Lima, H. D. Teeple, Akron, Mrs. W. P. Chamberlain, Cleveland, C. M. Rodefer, Bellaire, George H. Grombacher, Lakewood, Mrs. H. P. Strater, Toledo; *Oklahoma*—Judge J. I. Phelps, Oklahoma City, Mrs. E. W. Harrison, Enid, John Rodgers, Tulsa, Mrs. L. R. Semones, Okmulgee; *Ontario*—S. A. E. Trout, Owen Sound, Ontario, Canada; *Oregon*—Mrs. R. M. Day, Eugene, E. F. Leake, Portland; *Pennsylvania, East and West*—F. A. Poffenberger, Williamsport, John W. Love, Washington, Mrs. W. H. Hanna, Pittsburgh, *Mrs. George W. Buckner, Canonsburg; *South Carolina*—S. T. Willis, Columbia; *Tennessee*—Mrs. Walter M. White, Memphis, Roger T. Nooe, Nashville, Mrs. Walter Bell, Bells, Asbury Wright, Knoxville; *Texas*—L. D. Anderson, Fort Worth, Mrs. Clifford Weaver, McKinney, Mrs. J. W. Bondurant, Fort Worth, *L. N. D. Wells, Dallas; *Utah*—G. L. Lobdell, Ogden; *Virginia*—Mrs. D. C. Sutton, Stevensville, O. J. Grainger, Lynchburg; *Washington*—J. J. Starke, Seattle, Mrs. C. L. Coffman, Spokane, Judge U. E. Harmon, Tacoma; *West Virginia*—W. E. Pierce, Cameron, Mrs. C. E. Blevin, Charleston, Ben Johnson, Bluefield; *Wisconsin*—Mrs. W. G. Allen, Janesville; *Wyoming*—Roy Armstrong, Cheyenne.

Executive Committee

Stephen E. Fisher, Champaign, Illinois; Homer W. Carpenter, Louisville, Kentucky; Beverly Jouett, Winchester, Kentucky; John W. Love, Washington, Pennsylvania; A. H. Martin, Grand Rapids, Michigan; W. B. Slater, Moline, Illinois; Harry D. Teeple, Akron, Ohio; R. Melvyn Thompson, Kansas City, Missouri; Benjamin Rand, N. Tonawanda, New York; John Rogers, Tulsa, Oklahoma; Miss Mary Crenshaw, Shelbyville, Kentucky; Mrs. F. R. Liddell, La Porte, Indiana; Mrs. A. R. Strang, Cleveland, Ohio; Mrs. James A. Stuart, Indianapolis, Indiana; Mrs. D. N. Wetzel, Frankfort, Indiana; Mrs. Walter M. White, Memphis, Tennessee; Miss Harriet Morehouse, Des Moines, Iowa; Mrs. Frank Scott, St. Louis, Missouri; Mrs. Florence Miller Black, Louisville, Kentucky; Mrs. W. H. Hanna, Pittsburgh, Pennsylvania.

*Elected to fill unexpired term; eligible for reelection.

No Memphis Blues Here

Mrs. A. F. Hansen, Mrs. Maurice Woodson, Mrs. C. N. Downey, formerly of Memphis and now general field worker with the United Society, and A. F. Hansen—all loyal Memphians and active church leaders, renew their Memphis fellowship

Officers for 1930-1931

President, Stephen J. Corey; first vice-president, I. J. Cahill; second vice-president, Miss Mary Campbell. (Other officers to be elected by Executive Committee. See constitutional changes.)

Board of Education

Robert J. Aley, Indianapolis, Indiana; E. S. Ames, Chicago, Illinois; †Miner Lee Bates, Kinston, North Carolina; Arthur Braden, Lexington, Kentucky; C. C. Chapman, Fullerton, California; C. F. Cheverton, Los Angeles, California; E. R. Cockrell, Fulton, Missouri; R. H. Crossfield, Birmingham, Alabama; Richard Dickinson, Eureka, Illinois; G. D. Edwards,

Dr. Bert Shaw of San Francisco and Mrs. H. H. Harmon of Indianapolis talk over the convention in the October sunshine which was akin to California's

Columbia, Missouri; W. D. Endres, Montgomery City, Missouri; Stephen E. Fisher, Champaign, Illinois; Mrs. Mattie Gay, Versailles, Kentucky; Cloyd Goodnight, Bethany, West Virginia; A. D. Harmon, Kansas City, Missouri; Madison Hart, Danville, Kentucky; W. J. Herbster, Pittsburgh, Pennsylvania; R. E. Hieronymous, Urbana, Illinois; George W. Hilderbrandt, Oklahoma City, Oklahoma; H. S. Hilley, Wilson, North Carolina; Judge Jesse F. Holt, Sherman, Texas; Louis A. Hopkins, Ann Arbor, Michigan; T. C. Howe, Indianapolis, Indiana; J. T. T. Hundley, Lynchburg, Virginia; Ray E. Hunt, Lincoln, Nebraska; W. E. Jameson, Fulton, Missouri; Cleveland Kleihauer, Seattle, Washington; Edgar D. Lee, Columbia, Missouri; Hume Logan, Louisville, Kentucky; Arthur M. Long, Fort Worth, Texas; Clyde L. Lyon, Eureka, Illinois; W. C. MacDougall, Toronto, Ontario; I. N. McCash, Enid, Oklahoma; J. P. McConnell, East Radford, Virginia; S. J. McFarland, Lubbock, Texas; D. W. Morehouse, Des Moines, Iowa; Mrs. Luella St. Clair Moss, Columbia, Missouri; Jesse H. Newlon, New York; D. W. Ohern, Oklahoma City, Oklahoma; Roy K. Roadruck, Spokane, Washington; T. T. Roberts, Cisco, Texas; Harry H. Rogers, Tulsa,

Yale Products Now in Our Pulpits

Left to right: W. F. Saye, pastor at Webster Groves, Mo., J. B. Robertson, pastor at Mexico, Mo., Neil Crawford, pastor at West Boulevard Church, Cleveland, Ohio, and Paul J. Keckley, pastor at Marietta, Ohio, talk over the days spent in Yale together

Oklahoma; Mrs. Maude Lucas Rumpler, Indianapolis, Indiana; Joseph A. Serena, Cape Girardeau, Missouri; Mrs. Mary (Craig) Shreck, Redlands, California; W. A. Shullenberger, Indianapolis, Indiana; Bin T. Smith, Shelbyville, Indiana; E. F. Snavely, Lincoln, Nebraska; O. P. Spiegel, Valdosta, Georgia; George H. Stewart, Winnipeg, Manitoba; †Carl B. Swift, Springfield, Missouri; Mrs. Alda R. Teachout, Indianapolis, Indiana; B. D. VanMeter, Des Moines, Iowa; E. M. Waits, Fort Worth, Texas; J. B. Weldon, Lincoln, Nebraska; Mrs. L. N. D. Wells, Dallas, Texas; Walter M. White, Memphis, Tennessee; Allen Wilson, Lexington, Kentucky; Bert Wilson, Indianapolis, Indiana; John H. Wood, Canton, Missouri.

Board of Temperance and Social Welfare

President, E. L. Day, Martinsville, Indiana; vice-president, J. W. Putnam, Indianapolis, Indiana; recording secretary, P. A. Wood, Indianapolis, Indiana; treasurer, B. R. Johnson, Indianapolis, Indiana. Board members: L. C. Howe, Bethany Park, Indiana; L. G. Batman, Youngstown, Ohio; Charles O. Lee, Memphis, Tennessee; Joseph Myers, Kansas City, Missouri; Howard E. Jensen, Columbia, Missouri; F. E. Davison, Oak Park, Illinois; Melvyn Thompson, Kansas City, Missouri; David H. Shields, Topeka, Kansas; Earl Griggs, Berkeley, California; Richard Dickinson, Eureka, Illinois.

Association for the Promotion of Christian Unity

President, Edgar DeWitt Jones, Detroit, Michigan; vice-president-treasurer, W. F. Rothenburger, Indianapolis, Indiana; vice-president, L. G. Batman, Youngstown, Ohio; secretary, H. C. Armstrong, Indianapolis, Indiana; commissioners: L. G. Batman, Youngstown, Ohio; Webb P. Chamberlain, Cleveland, Ohio; John B. Cowden, Nashville, Tennessee; Edgar DeWitt Jones, Detroit, Michigan; W. F. Rothenburger, Indianapolis, Indiana; Walter M. White, Memphis, Tennessee; Ray E. Hunt, Lincoln, Nebraska; J. W. Hagin, Ashland, Kentucky.

†Deceased.

Talking Over Things Chinese

Miss Emma Lyon, Nanking, with Miss Wang, of Wellesley, and Miss Chen—now in Hartford. Both are graduates of the Girls' School, Nanking, and Miss Chen is now principal

Pension Fund

Trustees: Samuel Ashby, Indianapolis, Indiana; Frank Buttram, Oklahoma City, Oklahoma; I. J. Cahill, Cleveland, Ohio; W. V. Crew, Dayton, Ohio; Thomas C. Howe, Indianapolis, Indiana; E. S. Jouett, Louisville, Kentucky; C. E. Lemmon, Columbia, Missouri; R. A. Long, Kansas City, Missouri; P. H. Welshimer, Canton, Ohio; J. R. McWane, Birmingham, Alabama; W. A. Shullenberger, Indianapolis, Indiana; C. M. Rodefer, Bellaire, Ohio; Harry H. Rogers, Tulsa, Oklahoma; Oreon E. Scott, St. Louis, Missouri; W. R. Warren, Indianapolis, Indiana.

President, H. H. Rogers, Tulsa, Oklahoma; executive vice-president, W. R. Warren, Indianapolis; vice-president, T. C. Howe, Indianapolis; vice-president, E. S. Jouett, Louisville, Kentucky; secretary, F. E. Smith, Indianapolis; director, A. E. Cory.

Committee on Time and Place

W. A. Shullenberger, Indianapolis, Indiana; Mrs. W. N. Briney, Louisville, Kentucky; C. W. Flewelling, Decatur, Illinois.

Significant Actions

Changes in the Constitution and By-Laws of the United Christian Missionary Society

Article VII of the Constitution of the United Christian Missionary Society was repealed and in lieu thereof the following adopted:

The Nominating Committee of the Society shall consist of representatives from States and Provinces as hereinafter provided; but in no case to be composed of less than twenty members. It shall nominate the President and First and Second Vice-Presidents of the Society; the Committee on Time and Place and persons to serve on the Board of Managers, all of whom shall be elected in convention assembled.

Each State or Provincial Missionary Society or other co-ordinate organization may name one member of the Nominating Committee, which shall report at the following convention, provided that any failure of the State or Province to do so may be covered by a nomination by the convention.

At each annual meeting of the Society the Nominating Committee shall nominate and the convention shall elect twenty men and twenty women as members of the Board of Managers to hold office for a term of three years and until their successors are elected and qualified.

The Board of Managers shall meet as soon as practicable after each annual election to organize and elect from its own membership an Executive Committee to be composed of ten men and ten women to hold office until their successors are elected and qualified. The qualifying of a member or officer elected shall be accomplished by his or her verbal or written acceptance of the office and agreeing to fill it to the best of his or her ability.

No man or woman shall immediately succeed himself or herself on the Board of Managers.

The term of any member of the Board of Managers moving from one state to another automatically expires, leaving the place to be filled by the Executive Committee, or by the Nominating Committee, if in session, as provided in the Constitution.

Nominations may be made from the floor of the convention in addition to those made by the Nominating Committee.

Article VIII of the Constitution of the United Christian Missionary Society was repealed and the following adopted:

The officers of the Society shall be a President, First and Second Vice-Presidents, Secretaries, Treasurer and Recorder. The President and First and Second Vice-Presidents shall be elected by the convention for a period of four years and until his or her successor is elected and qualified.

The Secretaries, Treasurer and Recorder shall be elected by the Executive Committee for a period of not to exceed four years and to serve until his or her successor is elected and qualified. Any officer elected by the Executive Committee may be released for good reason by the Executive Committee, and his or her office declared vacant by such Committee. When any vacancy in any office exists, same may be filled for the unexpired term by the Executive Committee if and when deemed advisable. All officers of the Society are eligible for reelection.

The acts of the Executive Committee in releasing an officer or declaring an office vacant may be appealed from by such officer and reviewed by the Board of Managers and by such Board approved or set aside and the action of the Board of Managers on any such appeal shall be final.

By-Law I—Board of Managers—was repealed and the following adopted:

The Board of Managers shall have power to appoint its own meetings; elect its own chairman and clerk; fill vacancies in its own membership; enact its own by-laws and rules of order; provided they are not inconsistent with the Constitution and By-Laws of this Society. The Board of Managers shall meet twice annually at the headquarters of the Society; or at such other place as may be decided on at a previous meeting. It shall meet as soon as practicable after its election to organize and to elect from its own membership the Executive Committee as provided by the Constitution and transact such other business as may properly come before such meeting, and, at the close of the year, to review the work of the year and to present to the Society and to the International Convention of Disciples of Christ a report of the same, and to consider all questions of policy and methods and plans of future work. A vote may be taken by mail on all questions which may come before the Board of Managers, when not in session, if the Chairman of the Board so directs. Any action of the Board of Managers not specifically declared by the Constitution to be final is subject to revision by the Society in convention assembled.

When deemed advisable by the Chairman of the Board of Managers, there may be held one mid-year meeting of the Board of Managers of the Society at the headquarters of the Society or at such other place as the Chairman of the Board of Managers by and with the advice of the Executive Committee, may designate. The date of this meeting shall be fixed by the Chairman of the Board of Managers.

The expenses of such meeting and those attending same shall be paid by the Society.

By-Law II—Executive Committee—was repealed and the following adopted:

The Executive Committee shall meet once a month, at least, and oftener if necessary, and shall consider and act upon all matters presented to it by the officers of the Society. It shall establish such agencies as the interests of the work may

Ready for Tibet

Miss Grace Young and Mrs. J. C. Ogden

require; appoint agents, fix their compensation and direct their labors; it shall make all appropriations out of the treasury and shall determine the salaries of the officers. However, any measure which would change radically the business method or policy of the Society shall be presented to the Board of Managers for action. It shall have power to fill all vacancies in its own number and all vacancies in the staff of officers. The action of the Executive Committee on the question of selecting or electing officers and filling vacancies is subject to revision by the Board of Managers.

The Survey

That the Survey Commission (as enlarged by the convention) be continued and further findings be reported to the conventions in subsequent years. That, if in view of the action of the Columbus Convention, as reported on page 14 of the 1928 YEAR BOOK, and the action of the Seattle Convention as reported on page 16 of the 1929 YEAR BOOK, the Commission is unable by July 1, 1931, to correlate the facts and make courageous recommendations based upon the surveys, the boards concerned be given freedom to make plans for future development of their work on the basis of the survey materials.

Church Erection

Approval of the Report of the Department of Church Erection, and further calls attention to the fact of the basic importance of Church Erection as an index of local church expansion, and whose needs for enlargement cannot permanently be neglected because of arising emergencies without creating another emergency in the future;

And since the Memphis Convention took cognizance of such fact, recommends that attention be directed to the matter of increasing the Church Erection funds by a million dollars as soon as feasible;

And therefore recommends that such be kept in mind as a preferential goal for future attainment as soon as the time is opportune;

And that in the meantime the United Christian Missionary Society be requested to consider the matter of writing an adequate amount for Church Erection into its general fund budget so that the Church Erection fund's allotment represents a more equitable percentage of the receipts from promotional sources.

She Presided at One of the Sessions
Mrs. Maude Ferris of Taylorsville, Indiana

National City Church

That the report of the National City Christian Church be approved and urges that the funds to complete the structure be subscribed by the churches and the campaign for funds be closed as soon as possible.

Christian Unity

Approval of the report of the Association for the Promotion of Christian Unity. We note with regret the action of the Northern Baptist Convention declining the recommendation for closer cooperation with the Disciples of Christ; and we express the hope that further acquaintance and better understanding will yet bring these two communions into closer fellowship.

Youth Convention

That no official affiliation between the Youth Convention and the International Convention be effected at this time, as we now understand, through conferences with Youth Convention officers, that such affiliation is not now desired;

And recommends that the interests heretofore cared for by the Youth Convention be incorporated as a part of the International Convention program next year, provision in same to be made for Youth Conferences during the convention as is made now for other interests of affiliated agencies, and a special session for Youth presentations as has been done in the past. That a committee of nine, consisting of three representatives of the present Youth group, of the Religious Education Department of the United Christian Missionary Society and of the Executive Committee of the International Convention be appointed to study the whole situation and make recommendations for the future at our next International Convention.

Religious Education

Adoption of the report on Religious Education of the United Christian Missionary Society, and further recommends:

1. That effort be made to increase attendance of our Young People's Summer Conferences, and, if advisable, to increase the number of conferences each year.

2. That as soon as possible the fullest information concerning the new local Church Service Association be given the churches and pastors.

3. That all of the work now carried on by the United Christian Missionary Society under the Religious Education Department at state institutions be transferred to boards which have or shall be formed for their government and control as quickly as legal requirements can be met and adequate financial undergirding assumed by these boards.

Our British Fraternal Delegates Encounter the American Law
Dr. and Mrs. George A. Campbell of St. Louis, recently returned from the British Conference of Churches of Christ, freshen their memories on our national customs

Pentecost

Approval of the Report of Pentecost Committee and urges that every effort be made to conserve the spiritual results of the Pentecost celebration.

Also urges the general observance of the Day of Pentecost each year in all our churches, and that it be made an occasion for a reemphasis upon the spiritual phases of our lives.

Also expresses genuine appreciation to the committee for its outstanding contribution in the promotion of the Pentecost celebration and advises that the committee be dismissed as soon as its financial books may be closed and a final audit be made.

Resolutions Adopted by the Convention

Historical Society

Approval of the resolution concerning "Historical Society of Churches of Christ" (Disciples of Christ) and in consideration of the fact that there are several other similar movements under way or proposed, further recommends the Executive Committee of the International Convention to appoint a committee of three to coordinate the work already in hand and report plans to the next International Convention, for the establishment of a Historical Society that will represent the entire brotherhood.

George Washington Anniversary

That the International Convention of the Disciples of Christ does hereby endorse the program of observance of the Two Hundredth Anniversary of the Birth of George Washington, to take place in 1932; accepts with appreciation, the invitation of the George Washington Bicentennial Commission, and pledges this organization to extend earnest cooperation to the United States Commission in all possible ways, so that future generations of American citizens may be inspired to live according to the example and precepts of Washington's exalted life and character, and thus perpetuate the American Republic, and be it further resolved, That this resolution be incorporated in the official proceeding of this meeting and that a copy thereof be

transmitted to the George Washington Bicentennial Commission, Washington, D. C.

Sympathy for San Domingo

That the International Convention of Disciples of Christ assembled in Washington, D. C., October 14-19, 1930, desires to express its deepest sympathy to the people of the Dominican Republic in the great disaster which has overtaken them and heartily approves the various movements that are being made to assist in the rehabilitation of that country.

Bible Society

That the International Convention of the Disciples of Christ, meeting in Washington, express its hearty approval of the work of the American Bible Society in making the Bible more widely and more easily available.

That we urge all of our churches by including the American Bible Society in their annual budgets to make an annual contribution to the cause of Bible distribution as carried on by the society.

That we endorse the observance of Universal Bible Sunday and urge all pastors through a use of the material prepared by the American Bible Society to direct the attention of their respective congregations to the essential place which the Society occupies in the life of Christian people.

World Peace

BE IT RESOLVED by the International Convention of the Disciples of Christ in convention assembled in the city of Washington:

THAT we affirm our belief that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.

THAT we record our conviction that permanent peace will never be achieved until international relations are controlled and guided by religious and ethical standards. We believe that the moral judgment of humanity has been given against war. We appeal to Christian people everywhere to give their support to the efforts to promote those ideals of peace, brotherhood, and justice for which the League of Nations stands.

BELIEVING that processes of arbitration, conciliation and judicial determination must be substituted for war, we favor the early entry of the United States into the World Court.

WE CALL upon responsible statesmen everywhere to accept the Kellogg Pact for the Renunciation of War as the solemn obligation of the signatory powers to renounce war as an instrument of national policy and as a solemn agreement never to seek the solution of their disputes except by pacific means, and to regard the Pact as a part of the law of nations and to lend their support to the progressive realization of its ideals. We believe that since the nation has itself renounced war as an instrument of national policy, it is the solemn duty of the church to refuse to countenance or approve any policy or action which violates the letter or spirit of the Pact.

WE HOLD that the existence of armaments on the present scale amongst the nations endangers the peace of the world. We accept the London Treaty as a beginning in the reduction of armaments, with the understanding that the quotas allotted are permissive and not mandatory. We appeal for a determined effort to secure further reduction by international agreement, and to that end we favor action by the United States which will set an example which shall encourage other nations to make further reductions.

WE DEPLORE the expansion of the R. O. T. C. in high schools and colleges of our country and particularly its compulsory features. We agree with educators of high authority that if the courses of instruction given is military training it ought not to be given to pupils of high

One of Our Navy Chaplains

R. B. Earnest, Chaplain U. S. Navy, stationed on the U.S.S. Wright, who attended most of the sessions—sans gold braid

school age; if it is not military training it ought not to be a War Department expenditure.

WE REAFFIRM the well-founded principle of the sanctity of the individual conscience in the matter of participation in war, and declare the invasion of this right by government, either in the refusal of naturalization to foreign-born persons of good character seeking citizenship or in the coercion of native-born citizens to be an unjustified invasion of conscience. We hold it to be the duty of all good citizens to support the state up to the point where obedience to man becomes disobedience to God, in the firm conviction that the State has bound itself by the terms of the Kellogg Pact never to resort to war for the settlement of any dispute, whatever its origin or however it may arise.

WE RECOMMEND also, that copies of the resolution be sent to the Secretary of War, the Secretary of the Navy, and to the two major political parties at their next convention.

Prohibition

BE IT RESOLVED by the International Convention of the Disciples of Christ in convention assembled in the City of Washington:

THAT we record our profound conviction that National Prohibition is the best method yet devised for the control of the alcoholic beverage traffic.

THAT we view with gratitude the contribution of National Prohibition to the social and economic welfare of the people and call attention to the imperative necessity for sobriety in this age of power in industry, aviation, speed in transportation, and other modern conditions which make total abstinence of each necessary for the safety of all.

THAT every substitute now proposed for National Prohibition has been tested at one time or another by the American people in more than one hundred years of experience in attempting to regulate and control this traffic, and all have been found inadequate and ineffective to attain the ends sought, which are, the prevention of the commercialization of the manufacture and sale of alcoholic beverages, the abolition of the drinking saloon, and the prevention of the beverage use of intoxicants. We call attention to the fact that systems of government control now in use in other countries all provide for the distribution and sale of beverage alcohol, provide either a substitute for the saloon, or for drinking in the home, and result in the entrenchment of a liquor system in politics, and tend toward liquor control of government rather than toward government control of liquor. We call attention to the significant fact that none of these systems have the approval of that section of the citizenship of those countries which in the past have been most sincerely committed to the suppression of the beverage use of alcohol.

THAT we record our profound conviction that the defects alleged against National Prohibition are in no true sense defects of law, but are defects of enforcement, responsibility for which rests principally upon those citizens who either by overt act or by lending aid, comfort and encouragement to criminals, become participants in their illegal acts. We, therefore, challenge sincere opponents of National Prohibition to cease lending aid and comfort to criminals and to join with us to secure a fair, impartial and effective enforcement of this law. Refusal to do this will result inevitably in the conviction that they do not want the law enforced and that their opposition is more to the principle involved than to the method adopted.

THAT we regard with stern disapproval the activities of that section of the press which has prostituted the legitimate function of a fair and impartial purveyor of

news upon which intelligent citizens can form their own opinions, and has become the willing tool of wet propaganda. We regret to record that we have found frequent instances of misstatement of fact, the coloring of news stories, and other acts unfavorable to National Prohibition, which lead to the inevitable conclusion that such acts are deliberately committed for the purpose of discrediting the law.

THAT we urge the teaching of scientific facts about the effects of alcohol physically, mentally and morally, in public schools, church schools, colleges and universities, so that every child and every young person may be informed of the dangers of intoxicants and their deceptive, seductive and destructive effects upon every age.

THAT we rejoice in the plain-spoken support of the National Prohibition law given by the President of the United States in his inaugural address and at various times since his induction into office, and that we pledge to him and to all officials who are charged with the enforcement of law our undivided support in this enterprise, and that we urge the Congress, the press, the motion picture industry, the churches, the schools, and all other institutions in position to influence public opinion, to use their best efforts to support law and order, to the end that the present reign of lawlessness may be ended, the law enforced and national integrity sustained.

THAT since by the very frame of government, concurrent power is reserved by the States in the enforcement of law, and since the 18th Amendment specifically reserves this authority to the States, we believe that the States are morally, legally, and constitutionally bound to maintain concurrent prohibition legislation and that all their law enforcement agencies are equally responsible with Federal officers for the enforcement of this law. We, therefore, urge governors and all State officials to exercise this reserved concurrent power in behalf of the enforcement of all Federal law.

THAT while we recognize the principle of the separation of church and State, we still have duties as citizens in our individual capacities. We therefore call upon all our members to exercise their right of suffrage in every legally binding election for the support of such candidates for public office as are pledged to the maintenance, support and enforcement of the law, and to oppose all referenda not legally binding and carefully to abstain from participation therein.

World Convention Recommendations

1. We recommend that a world convention be held every five years.

2. We recommend that the purposes of the world convention be: First, the promotion of a better acquaintance with one another. Second, the deepening of the interest each in the other. Third, the promotion of Christian good will and the increase of more intimate fellowship in the things of Christ Jesus our Lord.

3. That we approve the committee appointed by this World Convention Program Committee (Committee on Recommendations, Nominations, Time and Place and Resolutions) and desire their reports.

4. That the officers elected for the next world convention be constituted an Executive Committee and that this Executive Committee be instructed to allocate to each country where we have brethren, the number of persons that country shall have on the program committee and that each country be requested to select their program committee members at their next national convention.

"My Summer in Camp"

By WANDA TODD

ABOUT the middle of June, I was confronted with the question:—"How would you like to go to New York State for July and August?" I had never hoped to be fortunate enough to go that far east, so of course I answered saying that it would be a great pleasure. We had also been told that we were to see New York City before going to camp which was located at Spring Valley. The skyscrapers were marvelous, the New York sky line was very interesting, "Broadway" at night, or the "Great White Way" was very beautiful, Coney Island was to me as it is to most strangers in New York, a place of entertainment, the typical New York crowds were most interesting, as they made you feel the size of the city to a greater extent. But most interesting of all was the Statue of Liberty.

After seeing the wonderful sights New York City afforded for its strangers, we were "shipped" you might say, on to camp. We crossed the Hudson on the way over on a ferry.

Upon arriving in camp we started in on the regular routine. We got there in the afternoon, so our informal introduction was made in the mess hall that evening at supper.

This camp, which is financed by Edwin Gould is run on a very strict schedule. Every day has its own duties and activities. Everyone had to take her own part in the activities, and credits were given to the girls who did their camp duties best, also to those who showed marked leadership, sportsmanship, and to others who helped to do work outside of the regular camp duties. The camp was divided into four groups according to the girl's age and her grade in school; Primary, Intermediate, Junior, and Senior. I was a Senior, and our schedule was as follows: The first two periods in the morning we had handicraft, the third period varied, sometimes we had first aid, games, dramatics, and other times we had interpretive rhythm. The fourth and last period of the morning was swimming. We had a lake that belonged to the camp, so it was always a joy when the swimming period arrived.

> My dear Mrs. Brown:
>
> I know you will be pleased to learn that Monthelyn Tyler stood 98 per cent and Wanda Todd 90 per cent in the Senior First Aid test. We were very proud of them. Of the ten best girls in camp, Wanda was one and she was also given credit for special service rendered outside of camp routine. Both did very fine work in handicraft. Wanda helped me in my office and I appreciated that service. In tribal points Monthelyn stood highest in her tribe with 21 points to her credit and Wanda received 16.
>
> Perhaps some day we may see them East again. They certainly were a credit to your training. Their loyalty to you could not be misunderstood. They were so outspoken in praising you and the Christian Orphans' Home. With very best wishes. JESSIE S. CONOLLY,
>
> Camp Gould, South Spring Valley, New York

The camp was conducted by a tribal system. There were five tribes, each one representing one of the five nations of Indians in New York State. They were the Onondaga, Seneca, Cayuga, Mohawk, and Oneida tribes. I was a member of the Cayuga tribe. These tribes offered a diversified entertainment because there was great competition to see which tribes gained the most points. Near the close of camp there were tournaments between the tribes. After the tournaments close the regatta was held.

After the regatta the girls started leaving for their homes. It was a rather low-spirited camp when closing time came around, because each girl did not want to leave her new-found friends. I was rather sorry to have to leave the many friends I had made during the summer, but no matter how good a time one has during her vacation she is always anxious to get home again, because there is just no other place like home.

We wish to thank Mr. Gould for inviting us as campers to his lovely camp during the summer, and we also want to show our sincere appreciation to the Board of Managers of the Christian Orphan's Home for recommending us to go on the trip.

Taking Temperatures in India

By LETA MAY BROWN

SIX MONTHS' work in my second term of service in India is finished. Arriving in Calcutta on the last day of the old year, by the middle of January I had gone to my old station, Pendra Road, and secured my things that I had left stored there, visited the other stations in that district and had a conference with another missionary on some work we were doing together and was in Damoh ready for work; not that all my things were unpacked and in place, but some were unpacked and all were in some place or other. But I felt that I could not wait to get completely settled and could do any further settling down in odd moments. I was quite right in that . . . for it was odd, indeed, the time I found to do any arranging of my things.

Before I left the United States a task of no small dimensions was assigned me: helping to prepare the programs for the Business Woman's Guild for the study of India for the first six months of 1931. I worked at the task on the boat all the way out. It was plain to be seen that there would have to be some definite time set aside for the completion of that task when I got to India.

January 16, I went down to the hospital and talked with my coworker, Dr. George E. Miller, about our plans for the work. It was decided that I should spend each morning at the hospital, or rather the dispensary, and each afternoon at work on the programs, until they should be completed, and then—but—"the best laid plans of mice and men, gang oft aglee."

That afternoon Cornelia Livengood was brought in by her parents who had been out in camp doing district evangelistic work. She was a perfect specimen of a typical case of measles, red blotches, running nose and bleary-eyed. Several boys in the boarding school came down with the same symptoms that afternoon, and lo, the measles epidemic was on us full sweep.

That was Saturday. Monday morning I thought I would just stop in at the boarding school hospital to see if there was anything I might do to help. I stopped and stayed all day, and the next day and the next day and so on for nearly two months. Monday night saw us with more patients than beds. We put them two in a bed and hoped to get time to arrange for more beds the next day.

In the midst of the epidemic Dr. Miller had to leave to go to Jubbulpore for some committee work. Mr. Rice left to take his boys to their school in the hills. I was new to the place and the workers did not know what I wanted done. The place was new to me and I did not know what I might expect of my helpers. It took some time before we got settled down into a routine. There were four or five school boys put on duty each night. There were others assigned to day duty. Two other boys knew a little about compounding prescriptions but nothing about nursing. The ones assigned to day and night duty knew even less about nursing. Mrs. Rice and I labored valiantly. Mr. Rice got back and Dr. Miller returned from his committee meeting; gradually some of the boys caught on how to do a little something for the sick and we evolved a sort of system and felt a little less overpowered with the much-ness of things. . . . . And finally they *all* got well.

Taking of temperatures was no light task. At times there would be no one on duty who could read a thermometer. I would be writing up charts or recording temperatures while some one of the boys on duty would take all the thermometers, which I had shaken down and go put them around. When the required two minutes had passed they were brought to me, I read them, recorded the temperature, shook them down again and the process was repeated. Medicines, too, were dealt out much in the same way. I measured them out and said, "Give this to so and so." Or else they were given a list of names, shown what the dose was and told to give, "so much out of this bottle to each of these boys." When several boys all got the same medicine it was measured and poured into the open mouth without touching the patient's lips to the glass and the same measuring glass could be used without washing for the next patient. Great economy of time! And energy!

It was hard to keep the boys in bed. Even the sickest ones got out when we turned our backs. They would not obey their classmates. What authority had they over them? But at last, quite accidentally I happened on something that kept them in bed. Now Indian people of almost all classes sleep in their day clothes. For reasons of sanitation and hygiene, we thought it best to take their pants off of them and just let them sleep in their shirts. They had plenty of bed clothing to keep them warm. After that they stayed in bed. But one boy complained to the sahib that this new miss-sahib, the nurse, was making them sleep in a nearly naked fashion, which was most indecent!

And as the epidemic abated, I found more and more time to spend on the program work. But even so there were interruptions and finally when Miss Mullin was going out to the district to visit a new village, to prospect for another evangelization center, I went with her and had two glorious uninterrupted days pecking away at my old Corona.

And in between the two tasks of morning medical work and afternoons spent writing, I tried to visit most of our Christian families. I have some yet to visit.

Such have been my first six months of my second term, happy and busy, and may I not hope, also useful and for the advancement of His Kingdom in India. Even with a cut budget restraining us and holding us back, we find that there is much to do in his harvest fields.

Pray ye the Lord of the harvest that he may send forth workers, and oh, with those workers, sufficient funds that his work may go on in a more worthy way.

Student Conference in Northern Luzon

Mrs. Paul D. Kennedy

OUR student conference for the Laoag-Vigan districts was held this year at Currimao. Our camp grounds were located on a beautiful point overlooking the sea and surrounded by cocoanut trees. The location was central for our fifty churches of Northern Luzon and we had a very good representation of students who were in high school or college.

For one week these forty young people enjoyed the work and fellowship of the conference. The program followed in general that of the conferences in the States. This year the missionaries and leaders outlined the course and mimeographed copies for the students, for the expected materials from the States did not arrive in time. The students were glad to make an extra payment in order to meet all the running expenses at the conference grounds. They were very responsive and deeply interested in the work. There was splendid cooperation on the part of all—the leaders felt they had a life message for the student and the students found it.

I want to speak in particular about one student, a girl from Apayao, "Rosa." She will be a second-year student in high school over there next year and she is one of the five dormitory girls who lived with our Filipino missionary, Miss Manglallan. Rosa was down to the convention of churches—which met just previous to the conference. The churches here are deeply interested in their mountain work so they took up an offering to send one of the girls to the conference. Rosa was hesitant about going at first but how she did enjoy the entire conference. She speaks excellent English and was so appreciative and responsive that she won her way into the hearts of all. The last night they were enjoying a song around the big bonfire. Your hearts would have been stirred, too, to have heard the lovely old songs ring out in the quietness of the night. Then came their own folk songs—old Ilocano love songs and ballads and finally a clear girlish voice was lifted. Rosa was singing some of the mountain ballads. Translating them into English, she sang in the plaintive five-note scale of her own people. One of the great benefits of the conference was the growing appreciation of our young Christians from the lowlands for their mountain brothers—the former head-hunters of the Philippines.—*The Philippine Christian.*

A Challenge and a Promise

Sentence Messages by Missionaries at Washington

THE Spirit of Pentecost constraining me to go to India, has enabled me to find God's will concerning my own life and has enabled me to share in interpreting his love to her people.—*Mrs. C. E. Benlehr, Takhatpur, India.*

As India is ready and calling for Christ who is her greatest need for uplift, we are challenging you by backing our lives against your support.—*J. E. Moody, Mungeli, India.*

Because of the conditions of the people among whom I worked, and the great opportunity to uplift them, I am glad I spent the past seven and one-half years in Mungeli and I *wanted* to stay to continue sharing my life with them.—*Mrs. J. E. Moody, Mungeli, India.*

China is now furnishing conditions similar in many ways to those of the Roman Empire at the time when Paul worked. Let us be a *real* apostolic church and share his great adventure in establishing and fostering churches for Jesus Christ.—*Mary Frances E. Kelly, Nanking, China.*

All of you remember that great word of a Christian statesman, "In essentials unity, in nonessentials liberty, in all things charity." We bring you a more dynamic word from China, where missionaries and Chinese leaders of all communions are working under the slogan, "Agreed to differ, resolved to love, united to serve."—*C. A. Burch, Chuchow, China.*

The old Congo, inaccessible and cannibal as it was, never had the appeal, or the need, or gave such eager response, as the new Congo which is feeling so keenly just now the growing pains of change and progress.—*Mrs. Lewis A. Hurt, Coquilhatville, Africa.*

On the very day, almost the very hour, that Ray Eldred was drowned in the high waters of the upper Momboyo, Mr. Johnston and I set foot on Congo soil for the first time, and for seventeen years we have been trying to hold aloft the flaming torch he laid down.—*Mrs. E. A. Johnston, Wema, Africa.*

Specifically to Pastors.—Notwithstanding the lapse of twenty-five years, with vast changes and your greater preparedness for this service, my earnest wish is that some of you *also* may have the like vision that will just compel you also to resign your pastorate to accept the Missionary Society's insistent call to serve in the foreign field; and may the gifts of our churches be sufficiently liberal to support more and better qualified men is my challenge to you and to them.—*Harry C. Saum, Bilaspur, India.*

The Indian Christian doctor at present in charge of our Sanatorium turned down a good position paying twice his present salary, because he felt that he could preach Christ better in mission service and *he* is my challenge to you.—*Elizabeth Jane Lutz, Pendra Road, India.*

To the first generation in the world's history to share in the fulfillment of the Master's two-thousand-year-old command to "Cleanse the leper" and to bring Salaams—"Peace be with you" from the members of the only Church of Christ composed of leper members in our brotherhood and pass on to you their cry of victory—"*Prabbu Yesu Masih Ki Jai*"—"Victory to the Lord Jesus!"—*C. E. Benlehr, Takhatpur, India.*

From thirty thousand Christians and from an uncounted host in Congoland yet without knowledge of God, comes the appeal for the "Abundant Life" through the Lord Jesus which they can only receive if we are willing to give it to them.—*Lewis A. Hurt, Coquilhatville, Africa.*

I am trying to learn a new thing—to pass on my flickering torch—with a smile, to the stronger, younger ones who shall follow on in the great Relay Race of mission work.—*Dorothy (Mrs. W. E.) Maoklin, Nanking, China.*

May we be so filled with love that we shall be constrained to go, to give, to pray, that we take advantage of the greatest opportunity we have ever had to make Christ known in China, that under God she may have the new life of freedom, and that we help her *now!*—*Emma A. Lyon, Nanking, China.*

One of Congo's very greatest needs today is an educated Christian youth to become the leaders of tomorrow.—*Mrs. Roger T. Clarke, Lotumbe, Africa.*

For God so loved the world that he gave; for Christ so loved the world that he gave; for the early Christians so loved the world that they gave; and because our church in Congo is loving His kingdom and giving, it moves forward.—*Mrs. P. D. Snipes, Coquilhatville, Africa.*

Two of our greatest Congo problems are the sins of the white people out there and the indifference of the white people in America.—*P. D. Snipes, Coquilhatville, Africa.*

On the way here, I saw a chart that showed that just 4 per cent of the child's time is spent in school, 90 per cent is under home influences. It is my privilege and happiness to give something of the things beautiful to the mothers and fathers of Congolese children.—*Mrs. Hazel B. Watts, Coquilhatville, Africa.*

When we all think brown, as the Indian; think yellow, as the Chinese; think black, as the African; think white, even as you and I; then will we be truly missionary.—*David L. Watts, Coquilhatville, Africa.*

Speaking in the terms of one of the present-day missionary statesmen, Africa is no longer the "Dark Continent" but an "Emerging Continent," emerging from the darkness of ignorance into a growing knowledge of the world and emerging from fear and superstition to a knowledge of God the Father, God the Son, and God the Holy Spirit.—*Gertrude Shoemaker, Coquilhatville, Africa.*

Harry Sinclair seeks oil; we seek souls, and we've struck a gusher in Africa. Help us conserve the output.—*E. A. Johnston, Wema, Africa.*

We who share with you responsibility *for* and interest *in* the world-wide task of the church, challenge you today to take a firmer, stronger hold on your end of the rope, at the other end of which we are ready to work in partnership with you, so that the whole world may be won for Jesus Christ. *We* are ready, are *you?*—*Virginia W. Young, Jubbulpore, India.*

This is a day of emergency in India—great issues may rest upon what we do right now.—*Mildred M. Saum, Bilaspur, India.*

As Jesus went about among the towns and villages teaching in the synagogues, preaching the gospel of the Kingdom, and healing every disease among the people, so we—who are following in the footsteps of the Great Physician—are doing our bit to heal the bodies of his children of India that they may be fit temples for the dwelling place of the Spirit of the Living God.—*Dr. Hope H. Nichoson, Bilaspur, C. P., India.*

We are accustomed to think of Mexico in terms of revolution—but the revolution most needed is that one which the church is carrying on—that one which changes hearts and lives of men and ushers in the Kingdom of Heaven.—*Edna Lick, San Luis Potosi, Mexico.*

To know Paraguay is to love her dearly, so we are very happy and believe our heavenly Father is satisfied that through our school we are bringing her slowly but *surely* to the feet of the *Living* Christ.—*Mrs. R. B. Lemmon, Asuncion, Paraguay.*

Colegio Internacional of Asuncion, Paraguay, reports for this year an increase of one hundred and twenty in enrollment, the boarding department almost doubled, the Mary A. Lyons Hall, the new girls' dormitory, completed and in use, a marked manifestation of development of Christian character in our students, and a widening influence among the influential classes of Paraguay.—*Robert B. Lemmon, Asuncion, Paraguay.*

Jesus believed in sharing: "I am come that they might have life and have it more abundantly," so because of the gentle eagerness of the little children and the enthusiasm of the growing girls for the things we share through our school, I delight to bring you greeting—*Las saludas carinasos de las amigas en el Paraguay.*—*L. Binns, Asuncion, Paraguay.*

Folks, I have found that it pays to serve Jesus on the top of the world!—*Grace Young, Batang, West China.*

It gives me great pleasure to be able to be here at this great gathering and to bring to you the greetings from the Puerto Rican Christians and also to tell you how grateful we are for what you did for us after the great disaster of 1928 when the cyclone of San Felipo swept over the Island. —*Juan G. Rivera, Puerto Rico.*

When Jesus said, "I am come a light into the world, that whosoever believeth on me shall not abide in darkness," he included the Africans.—*Georgia Bateman, Coquilhatville, Africa.*

In Japan, in this day, it is the privilege of us who represent you there to work under and in cooperation with such Japanese Christian leadership as is represented by Professor Hirai, and I want to testify that it is a happy relationship, and a splendid testimony to the success of two generations of missionary work in that land.—*R. D. McCoy, Tokyo, Japan.*

The task of winning Christ to Tibet is my task and your task, and may each of us as Disciples of Christ say to Tibet, "Count on me."—*Minnie A. Ogden, Batang, West China.*

Nothing else, in all Japan, is changing quite so rapidly as the status of her women. They are progressing politically, socially, and spiritually.—*Mrs. R. D. McCoy, Tokyo, Japan.*

Our church in Mexico is just entering the adolescent period, the time when one wants to begin to govern oneself and to be self-supporting, and the time when the greatest need is wise, patient, tactful, loving, understanding friendship.—*Etta Nunn, San Luis Potosi, Mexico.*

Sixteen years ago I found on the streets of a little Mexican town a beautiful Indian girl, Urbana, five years old. Today Urbana is one of the outstanding teachers in Central Mexico. Was it worth while?—*Pearl Gibbons, Aquascalientes, Mexico.*

Jesus said, "I am come that they might have life and have it more abundantly"—but in Japan with a population of sixty million people, there are only 290,000 who know that abundant life that is found in Jesus—and so it is that you and I must not, dare not, withhold even the smallest part of our gifts, our prayers or our lives until that beautiful land of the Rising Sun becomes the land of the Risen Son, our Lord and Savior.—*Jessie M. Trout, Akita, Japan.*

A volume containing the four Gospels and an essay of Tolstoi's is among the books that have been distributed by one of the departments of the Mexican government.—*Elma C. Irelan, Aquascalientes, Mexico.*

My first term in the Philippines was from 1908 to 1913; my second was from 1925 to 1930. With the background of twelve years' enforced absence from the field, I can tell assuredly of the marvelous progress that has been achieved there, and we dare not fail to keep pace in our evangelizing and Christianizing program with the educational and civilizing processes at work there.—*Sylvia M. Siegfried, Laoag, Philippine Islands.*

A Missionary Mother in China

And Her Many-Sided Ministry

By GRACE S. CORPRON

WE ARRIVED in Luchowfu last October and found a true welcome and a real demand for all the help we could give our Chinese friends. It was a difficult winter for the hospital financially. On account of near famine conditions which prevailed throughout our district people were too poor to come in to the hospital. That does not mean that we had no sick folks. Our sixty beds were full most of the time and our clinic averaged 200 most of the time. But we were faced with the knowledge that many of the people were having to borrow money or sell their possessions to pay their bills and that many hundreds more would be in the clinic if they could even afford the ten coppers registration fee. There was an epidemic of spinal meningitis and we had many of the cases, soldiers very largely—and cured a good many. But as you all know, Chinese soldiers are poor pay. We finally succeeded through their commander in collecting about half they owed us.

In spite of the many difficulties our new electric light plant was installed and the x-ray purchased. It was in Shanghai ready to be shipped and Dr. Corpron was hoping to get it set up before he left for the summer. I'll let him write next month's letter and tell you more about his problems. The chief one is the fact that with the gradual withdrawal of Rockefeller funds we are trying to make ours a self-supporting institution and in a land as poor as China it's not easy.

My own personal work this winter was largely concerned with teaching our twenty hospital nurses—twelve boys and eight girls. They all asked me to teach their English classes, which filled my afternoons. Also I had a dietetics class for the seniors. It was a difficult problem. They have no background and I had not enough language. So it went slowly. I worked through my personal teacher, who is a graduate of Nanking University and speaks pretty fair English. So he translated my lectures and got out the mimeograph material. I succeeded in getting a very nice diet kitchen equipped and found the students to be very good cooks.

Then twice a week in the evenings we had open house for our students, the boys on Tuesday and the girls on Saturday. We have not quite arrived at the place where we try having them together for parties, although it will come. It works all right to put them together for classes but China is conservative and things move slowly. Mr. Goulter came on Tuesdays and led the boys in a discussion group and then the second hour Dr. Corpron led them in games and I provided a generous supply of tea and peanuts and cookies and cakes. They love our foreign desserts. Our girls' class on Saturday was much the same. Miss Teagarden taught them the life of Paul and we all joined in games and stunts afterward. One of our chief means of helping the young folks is to take them into our home. Doctor Corpron has shared his radio all winter with the boys and the girls have loved to come over after supper and see Sonny splash in his bathtub and then be tucked away in his white bed.

Besides the hospital work I have tried to help all I can at the women's center. Miss Major is not back yet so we have all tried to do a share of her work. Early in the fall Lyrel Teagarden and I worked out an organization and succeeded in getting the playground work started again. Most of the original equipment which was given as a memorial for Laura Lynn Major's mother was still good. All we needed to do was buy new rope and swing boards, fill up the sand boxes, get the tinner to make some cheap buckets and shovels and the carpenter to repair the lawn swing and small rocking horses. We were swamped with children immediately and later in the year the Chinese pastors got interested and established playgrounds for boys, both at Central Church and West Gate. That relieved our congestion so that now at the women's center we only admit girls and very small children.

We have a good Sunday school for them with a group of young mothers as teachers. They have been very faithful as helpers all winter. I have been so proud of them. Hope next year to get a good training class going. They are well educated women, mostly doctors' or teachers' wives, but have had no especial training in children's work.

One other thing I taught this spring was a class in foreign cooking at the women's center. Our women were all crazy to learn how to bake. So I, in cooperation with our clever tinner, worked out some cheap ovens which baked nicely over one peppy Primus kerosene stove. I wish I had kept count of the number of sponge cakes I helped bake. That was most popular of all. Also we made many kinds of cookies, and later when rice got so expensive we made many kinds of muffins and baking powder breads. Our women are coming to realize that they eat rice too much and are interested to learn new ways to use wheat and corn. It was one of the most popular classes at the women's center and attracted several outside women as well as our church folks, so I felt repaid for the many hours of hard work I put into it. A cooking class is never easy to teach for it requires such close supervision.

I MUST tell you about Mephibosheth, the little orphan boy we have been caring for this spring. Lyrel Teagarden named him that because he was lame in both his feet. We call him Fibby for short. About three months ago he was abandoned at our hospital gate one night. A Chinese woman discovered him early in the morning lying on the flagstones with a big friendly dog licking his face. He was quite well dressed with padded clothes so that he was not fatally chilled as castaway babies usually are. She found he was hungry and could nurse so she took him home. She had four sons of her own and was too poor to keep him so she brought him to us to see and also over to the girls' home. Misses Wilkinson, Teagarden and Collins live together at the school. We were all rather afraid to tackle the proposition at first. We thought his parents might be found or some Chinese family who wanted a son. But no one wanted him because his little feet had been burned and one was drawn up by the scars so that it looked like a club foot. He seemed about a year old, had two teeth, an intelligent little face with big black eyes, but he was almost starved to death—thin little skeleton hands and a big pot-belly, so typical of rickets—a very bad case. In spite of being sick he would smile and act so friendly and quite won the girls' hearts.

THE three of them decided to adopt him as a joint son and share in the expense of raising him. At first he had to be placed in the hospital for expert feeding and care. That's where I had my chance at mothering him. Miss Hahn, our capable head nurse, was away in Peiping taking a post-graduate course and our young girl nurses had to be taught all the details of caring for him. It was wonderful experience for them. The usual baby case only stays a few days and then a couple servants attend it. But with Fibby we had full sway. He only weighed 11½ pounds when he entered the hospital—just skin and bones—a big head and a huge abdomen. We started him in on sun baths, cod liver oil, spinach, egg yolk and tinned milk and he began to gain amazingly. When I left three weeks ago he weighed fifteen pounds. The nurses took turns so that they all learned to bathe and feed him and all learned to love him and be proud of him. We made him a regular project in my diet class and the seniors will surely all recognize rickets and know how to treat it hereafter. After he began to get well and his flesh was firmer, the doctors did an operation on his feet and straightened them out, putting skin grafts over the scars. They healed nicely and as far as we can tell now he will be able to walk quite as well as anyone. He is getting peppy and persisted in pulling the bandage off his legs the last week I was there. He is a happy, loved, baby boy now and will be brought up to be a useful member of our Christian community. I shall be so interested to see what progress he has made by the time I re-

turn. I think we'll have to adopt another for our hospital students to care for. Fibby won't be sick much longer and Miss Teagarden is going to leave him with her Bible woman this summer.

I have not heard from Luchowfu for over three weeks. We left sooner than we expected because the American consul advised us. There is civil war, both north and south of us and danger of disorderly soldiers overrunning the country. Everything seemed so peaceful and our yards were full of flowers and the gardens furnished us with almost everything we needed to eat. I shed several tears over having to leave. That's one of the hard things we have to face in China. The constant menace of civil war and the danger of losing our homes just after we had them nicely established again. Since Kuling was also declared unsafe we decided to come to Tsingtao, even though we knew it would be crowded with refugees. We came trusting the Lord would help us find a place, which he did. We are out at Iltus Hak which is a missionary community now. We have a ground floor apartment in a lovely new home—three bedrooms, living room, kitchen, toilet and shower room—everything modern. By putting all the children in the big bedroom it has room enough for both the Corpron and Goulter families. The children play out all day. We are on the beach and greatly enjoy sun baths and swimming. We'd be perfectly happy if we were not worried about the conditions at home and the separation from our husbands. Mr. Goulter brought us all up and then went back. Miss Wilkinson was quite ill with typhoid fever when we left and we do so want to know how she is.

Douglas Ogden—usually called Sonny—is a big boy—twenty-two months now—quite grown up. He is learning to talk so fast, especially now that he is with Doris and Jean Goulter all the time. He shows signs of being his father's son. The other day he climbed way to the top of a twenty-foot ladder while we had our backs turned—not a bit afraid. His mother was the one who was scared. I thought the cook would never get him down. I suppose that's just a fair sample of being the mother of a *real* boy.

This will give you a little idea of the life of a busy missionary's wife.

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World Call—
One year's subscription $1.50

The House of Happiness—
By *Bruce S. Wright.*
A devotional book with human appeal for young and old $1.50
Regular price $3.00
Both at special price $2.60

World Call—
One year's subscription $1.50

Goal!—
By *George E. Miller.*
For young people—the hero and heroine of this alluring tale are typical Indian Youths $1.00
Regular price $2.50
Both at special price $2.30

World Call—
One year's subscription $1.50

The Spirit of the Street—
By *Priscilla Holton.*
Fascinating stories of Chinese children to thrill the hearts of old and young $2.00
Regular price $3.50
Both at special price $3.00

These books can be secured at this reduced price with either *new* or *renewal yearly* subscriptions to WORLD CALL and may be sent to separate addresses if desired.

If sent as Christmas gifts, an attractive card, bearing the name of the giver, will be sent to the recipient of each gift.

Missionary Organizations

Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me That I May Speak.*

Young Matron's Society

1930-31: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

Guild

1930-31: *With Him On the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for 1930-31: "Continue Steadfast," Acts 2:42-47.

Devotional Theme for January: "Of One Blood," Acts 17:26; Eph. 4:1-7.

Theme for Program Study—"Sister India" (January to June)

Aim: That we may study the history, culture and needs of India, in the spirit of the Divine Friend, in order that we may appreciate her and her peoples, and be ready to share with her our interest, prayers and abundant living.

Sister India, Salaam, Bai-ji

1. A leaflet, *A Land of Contrasts,* by Dr. Ada McNeil Gordon.

A vivid glimpse of the startling contrasts in the racial origins, religions and customs.

2. A leaflet, *A Thousand Indias in One,* by W. G. Menzies.

A talk on India's diverse features and peoples.

3. A series of leaflets, *These Be of My Household,* a symposium edited by Leta May Brown.

Impersonations of the many and interesting types of women to be met in the daily walks of life in India. It is suggested that the use of the entire number of ten characters will be too many, and that four or five be omitted. The leaflet, *Costumes for Indian Characters,* will be needed.

4. Instead of using No. 2, above, as a map talk, we advise use of the three maps in India Supplement with the leaflet, *Salaam, Our House Is Yours.*

* * *

Mrs. Mayme Jackson Scott has helped in planning and preparing the programs for the Woman's Missionary Society on India for the current year. It is very fitting that she should have been chosen for this task because of her seventeen years' experience in India which have given her a thorough understanding of the people and their problems.

Mrs. Scott is a native of Ohio, and a graduate of Hiram College. She went to India in 1910, where she met Wilford Scott to whom she was married in 1913.

In the fall of 1926 Mr. Scott underwent an operation for appendicitis and died a few days later as the result of complications. Mrs. Scott and the four girls, Lovina, Rebecca, Hilda and Eleanor Joy, returned to America in March, 1927, and located in Columbia, Missouri, where they are now. It was not easy for a widow with four daughters, between fourteen and four, to do this work, but somehow Mrs. Scott managed it. The women of our societies will find added interest in their programs when they know by what sacrifice they were prepared for their better appreciation of a beloved India.

Facing A New India

1. Article in January WORLD CALL, "Swaraj (home rule) in the Church and State," by T. N. Hill.

A study showing desire for self-rule seen in church and state.

2. Leaflet, *The Individual Becomes Worth While,* by Fay E. Livengood.

We see here and there an entirely new attitude toward the individual—the leper, the outcast, etc.

3. Leaflet, *Salaam-ji, Meet the New India,* by D. A. McGavran.

There is found in India an attitude of questing for newer and better things.

4. Optional—Article in India Supplement, December 1930, WORLD CALL. Three maps with information regarding

a) Our section of India.

b) The two areas in which our work is being concentrated.

* * *

Frances Waller Gamboe is a daughter of Kentucky and received her first inspiration to tell the story in India when, as a small girl in Sunday school, she heard G. L. Wharton tell of India's need for a loving Christ. She and Homer Gamboe returned to their beloved evangelistic and school work for a second term in 1929. For one day, while on their way to the boat, she worked in our offices and together was planned what the young matrons of America should find out about this new India where womanhood is finding new hope through the gospel.

It wasn't easy, with two lively little girls, Rachel and Alice, and in periodic pitchings of a small boat, to "get in licks" on this program, but she did it, sending material back upon landing in India, continuing that service for a number of months after reaching Mungeli, where they are now stationed.

Mrs. Gamboe knows India. She knows the poverty, ignorance and superstition of India. She knows the loyalty, the high ideals, the gentle courtesy, and the spiritual contribution of India. She has watched with great eagerness the transition which has been taking place during the last few years. The lessons which she is preparing will be born of that sympathy and experience which have been hers.

Salaam, Sister India

1. Leaflet, *India, a Land of Contrasts,* by W. G. Menzies.

A view of the many contrasts in religions, social customs, community life and economic conditions.

2. Leaflet, *A Thousand Indias in One,* by Dr. Ada McNeil Gordon.

A talk on the thousand Indias in one.

3. Leaflet, *Salaam-ji, Meet the New India,* by D. A. McGavran.

A letter from a missionary born in India, giving his impressions of the "New India."

4. Map Talks, with the three maps in the India Supplement of the December WORLD CALL, in which we get an airplane view of our stations and the missionaries doing the work in each.

* * *

Leta May Brown of Kansas City, Kansas, and of Damoh, India, could scarcely be better qualified than she is, to have been responsible for planning and collecting materials for the six programs of the Guilds on India. She has been a teacher. She is a nurse. And the Lord blessed her with a delicious sense of humor. Add to this a deep sense of consecration, with never a touch of self-pity, and you have an ideal combination for portraying in most attractive terms the object of deep appreciation and affection —in this case—India.

This work has involved a great deal of correspondence with the various missionaries who were selected to assist in this preparation, and now and then the writing of the article or playlet required, when for one reason or another it was not forthcoming. Just when she had this work well started and was planning to give to it the afternoon of each day until its completion, there was an epidemic of measles among the boys of the Damoh Boarding School, and for the next two months both doctor and nurse and all the extra help that could be drafted had their hands full. This meant that the program work had to be done late at night and at other times when she should have been taking much-needed rest, if it were going to be ready in time. Read the article by her in this issue, page 32, and anticipate "peppy" programs.

Programs for January

Circle

(For unmarried young women 18-24)

January Topic: *By Eastern Roadsides.*

Worship Theme: *Love One Another.*

India's Call

Words by Bessie Farrar Madsen

Tune, "O Zion, Haste"

India arise, the living God is calling,
India arise, a Savior comes to aid,
Long hast thou prostrate lain before thy idols
Prostrate before the gods thy hands have made.

Refrain

Jesus is calling, calling to thee,
"Life, light and hope I'm bringing
Come, learn of Me."

Long hast thou sought to find Him in the temples;
Long hast thou wand'ring sought from shrine to shrine.
Living apart in some deep forest brooding,
Brothers forgot in seeking peace divine.

Refrain *(as above)*

Come, India, come, He whom thou seekest calleth;
Bringing to thee the life, the truth, the way,
Jesus reveals Him speaking, working, living,
He is thy peace, He brings thee golden days.

Refrain *(as above)*

As India hears she comes the Christ to follow;
Choosing to tread the way that He has trod,
Glad are her children, praising Christ her Savior;
Redeemed her land, rejoicing in her God.

Refrain

India is coming, coming to thee,
Taking thy yoke, O Savior,
Learning of Thee.

Tell your Circle members to be on the lookout for any article or poem on the subject of understanding. Everyone finding such poems should bring them to Circle meeting.

It is interesting to note that the keyword of the book, *Do You Like Our Country?* to be used in connection with *India On the March*, is "Understanding" just as it is the keyword in our programs. The author says, "The aim of any group attempting these outlines should be just that—understanding. If understanding be followed by sympathy and love and friendship, a sincere friendship such as Jesus described, then we can consider our study worth while, and our lives broader by reason of knowledge and human understanding and fellowship that reaches around the world."

Senior Triangle Club

(For boys and girls, ages 15-17)

January Topic: *In the Land of the Salaam.*

Worship Theme: *Pioneering.*

Order this book at once from the United Christian Missionary Society. Price 50c. You will find that its division of the study into the subjects of Patriotism, Caste, Family, Education, Poverty, Vocation and Religion, fits well into the Samaj division of our Circle study.

Suggestions for the Counselor of the Senior Triangle for January

Secure your materials:

Triangle Year Book: "Sharing Life With Others."
Triangle Materials: "Sharing Life With Others."
WORLD CALL—India Supplement—December, 1930.

Reference Books:

The Star of India.
Do You Like Our Country?
Freedom.
India on the March.

Pictures and Articles on India:

WORLD CALL and *King's Builders.*
Picture Sets and Picture Sheets.
Magazines and newspapers.

Corrections:

The program year book for the Senior Triangle Club was arranged with a manuscript of *The Star of India.* When the book went to press chapters and chapter headings were rearranged. The references are not correct; please note the change each month.

This is the month to create interest and a desire on the part of the young people to enter enthusiastically into a study of India. The following program references will be helpful:

Theme: "Acquaintance of India."
Triangle Leaflet: "The Wonderland of India."
The Star of India. Chapter III. "A Bird's-Eye View of India." P. 35.
Theme: "History of India."
Triangle Leaflet: "When 'onst You 'eer the East A-Callin'."
The Star of India. Chapter VI "The English Carey." P. 87; "The American Judson." P. 90.
Theme: "Today in India."
India Supplement—December, 1930, WORLD CALL.
(Use maps, give facts of work, etc.)

At the close of the presentation period suggest that the young people ask the questions for which they would like to find an answer during the study of India. The counselor should see "Do You Like Our Country?" P. 22, for questions asked by other groups.

Intermediate Triangle Club

(For boys and girls, aged 12-14)

1929-1930: *Trails of Discovery in India.*

IN OUR *Trails of Discovery* for these next three months we will be visiting one of the oldest and most interesting countries in the world. Many fine books have been written about India and we can best understand conditions there and the reason for our missionary work if we know details about the country and people. Why not get a list of the books on India that will be interesting to boys and girls of your age from the city, school and church libraries and have a reading contest between the girls and boys? There are a number of new books which may not be in the libraries yet that you should have. If you do not have money in the treasury with which to buy these, perhaps some of you will ask for them for Christmas or birthday gifts and in that way you may get them for reading. Among these are *The Star of India* by Isabel Brown Rose and *Goal* by George E. Miller which you will find especially interesting and helpful.

There are several good story books on our own work in India. One was so very good that it has been recently revised and brought up to the "last word" in the picture it gives of boy and girl life in our mission. This book is called—"goal" because it tells how a boy in our Damoh Boarding School and Orphanage "made goals" in his own life—in school, in the workshop, on the ball team, on the farm, on a hunting trip, in the Christmas camp (which corresponds to our Young People's Conferences). Finally he made a "goal" in capturing the heart of little Seoti—or White Rose, who was a girl in our Girls' Boarding School and Orphanage in another town. Every I-Tei Club should have a copy, and certainly every Intermediate Christian Endeavor Society should have one, because the Damoh School is supported by the Christian Endeavorers of America. Dr. George E. Miller of Damoh, India is the author. The book sells for $1.00. It would make an especially nice gift.

How would you like to begin this month to make a collection of pictures on India. From old WORLD CALLS and *King's Builders* you can get all kinds of interesting pictures which will look best mounted on uniform cards, say 6 x 9 or 9 x 12 inches. This might be a good thing for the early comers to do and could furnish plenty to talk about later in the meeting, and make a good exhibit at the March meeting. Let's find out all we can about India.

Devotional Study for January

Sister India, Salaam, Bai-Ji.—Acts 17:26; Eph. 4:1-7

INDIA is called "Motherland" by her own people. And so we lift our hands to our foreheads in greeting and say "Salaam" to this great land and use the honorific terms "Bai" (By) and "Ji" (Gee) to show our respect for her. In entering this six months' study of India let us divest ourselves of any garment of snobbery or superiority we may be wearing, let us lay aside any preconceived notions of racial inferiority, and so be prepared to study India in the spirit of the Master—the spirit of friendship. We want to understand this nation whose civilization and culture go back beyond history, and we cannot understand her unless we come to this study with hearts and minds full of the desire to know this sister and ready to make friends with her people.

A family in which there was a small boy of four years moved into a certain neighborhood where a number of families with children lived. These children were very soon playing with the newcomer and had made friends with him, while the parents had not even learned the names of the new neighbors. "Except ye become as little children, ye shall in no wise enter the kingdom of heaven." Let us be as little children, ready for friendship, unstudied in our attitude of interest in this friend.

"I have called you friends," Jesus said to the disciples, and we take these words for our own because we believe they were spoken to all disciples of all times and places. And so we must believe that Jesus meant them for his disciples in India, too. Our children sing, "Jesus, Friend of Little Children." Into the mental picture these words produce for us we must weave the faces and forms of the brown children of India. Jesus puts no racial limitation on his friendship. It is for all alike. Where Jesus has given his friendship we will not withhold ours, but will offer it with eager hearts, desiring that we may not only give understanding help in his name, but may also learn from these friends ways of service and fineness of spiritual ideals we could not attain without the help from these friends across the seas.

We have given a good bit of thought and effort to finding out how our sisters of India differ from us. Let us give just as much effort to ascertaining how much like ourselves they are. Differences there are, but so are there between us and our closest neighbors and dearest friends. Essentially we are much alike—in our capacity for friendship, love, sympathy. Our souls shrink from mere curiosity in others, but open like a flower to the stimulation of genuine interest and understanding.

Two women went touring in India. One thought the whole land ugly and the people repulsive. From Calcutta to Bombay, with all the stops between, she saw no attractive or redeeming features about the people. If an Indian gentleman, in gold-bordered scarf and wonderfully constructed turban, traveled in luxury like her own, he was arrogant. If the chauffeur of her taxicab were humble, she thought him despicable. And so on through the list of all she saw or met. The other tourist was interested in Christian missions, and her mind was open to receive good impressions. She thought the babies lovely if they were lovely, as they rode on their mothers' hips, or if they were unlovely by reason of dirt and disease she felt sorry and wished she might help them. She thought the Indian women in their bright *saris* and tinkling jewelry attractive and longed to get acquainted. The difference was not in the things seen, but in the outlook of the two women. Let us look out at these people of India with love-filled hearts, as Jesus looked at those who came to him, and we will find that they will respond to the attraction of our friendship.

The greatest gift one can bestow upon another is not the gift of goods, nor of property, nor of money, but of friendship.

Can we study the map of India, with its great mountains, rivers and plains and not feel that God has given its inhabitants a worthy place in which to live?

Can we meet the people of this great land, from the highest to the lowest, from rulers to the humblest of the ruled, and not feel that here is a people worthy of our sincere friendship?

Can we meet the women of India—women of all creeds and ages, but one with us in the divine nature with which the Father of all has endowed them—and hesitate in our efforts to offer them our best gift, friendship?

MAYME JACKSON SCOTT.

Let Us Pray

THAT those who are carrying the burden of administering the heavy program of work in India, with cut budgets, be given strength to "carry on," i.e., W. B. Alexander and those associated with him on the administrative committee of the Mission.

That the annual convention of the Mission, and the Council of Indian churches (composed of Nationals) may receive inspiration and help for another year's work, in the coming meetings held at Jubbulpore in December.

That the Indian pastors and Bible women who are endeavoring to lead their people to greater responsibility in the development of their churches be given wisdom, patience and guidance. That strength and comfort may be granted Tom Hill and wife, stationed alone at Jhansi; Carl Vissering and wife alone at Hatta; Herman Reynolds and wife at Kotmi; David Rioch and Dr. Minnie Rioch alone at Takhatpar; Mr. and Mrs. J. N. Bierma alone at Rath; Miss Mary Thompson and Miss Mattie Burgess alone at Harda; Miss Anna B. Cowdrey, Miss Stella Franklin and Dr. Jenny Crozier alone at Kulpahar.

That the evangelistic workers may guide this deepened personal devotion of our Indian brothers and sisters.

Suggestions for Worship Program

HAVE a good leader of song teach the new India hymn on the inside back page of the annual Program Booklets of each of the three adult organizations—"India's Call." (See page 37.) This was written at our request by Mrs. Bessie Farrar Madsen, who with her invalid husband, is still yearning to help us love India and sense her deep spiritual needs. This song should be sung at every meeting during the six months.

Echoes From Everywhere

In Northern Japan

Miss Sato and I have been working in Honjo two years, and our time has been full, as we have tried to follow up new-made friends with a call or an invitation to some meeting. In taking over responsibility for the kindergarten we have tried to make out a good place for the thirty little tots to spend their time. At the meetings of the mothers each month we have given spiritual talks and talks on health and training of their children. Most of three mornings a week are spent at the kindergarten and in the afternoons when there is no meeting at the church I call with Miss Sato or the kindergarten teachers either in the homes of the kindergarten children or other homes.

My English Bible class for high school boys continues, also the class of high school girls at the hour of the Sunday school, the latter being taught in Japanese.

We are glad to report six baptisms, all young people—three girls and three boys.

JESSIE ASBURY.

Honjo, Japan.

Running Smoothly In Asuncion

Mr. and Mrs. Rex Hopper are now in full charge of the small boys' dormitory in the rented property on Avenida Columbia; Mr. and Mrs. Fred Hughes have the larger boys in our old school building and the girls with Miss Orvis and Miss Fishbach are now nicely located in the Mary

A. Lyons Hall. Life in the dormitories seems to be very satisfactory. We have been fortunate thus far this year in having very little sickness among the boarding students. Another thing that is gratifying to us is that few boarding students have left the school during the year and none at all because of dissatisfaction. Those in charge of the dormitories are to be congratulated on the healthy state of their families both physically and mentally.

A. E. ELLIOTT.

Asuncion, Paraguay.

A Tie That Binds

This month besides having weekly meetings for the Christian women, we have had two meetings for non-Christian women. These do much good in creating a friendly spirit and uniting us as one. Each of these meetings was held in a community where we have a Christian family living among the people. One was held in the home of a Mohammedan family. They had invited us and had a much larger room than the Christian family. About thirty-five women were present. In this Mohammedan home Christian women were leading and many Hindu women came. Mohammedan, Hindu and Christian sat down together as sisters. They sang together Christian songs. When we asked the non-Christian women to sing for us they sang of God as "Allah," but one line was this, "We will take Jesus along with us."

One of the women gave a very good lesson on flies. Usually a housewife in India does not worry whether she has flies or not, and she usually has. But our hostess spoke up at once, "I don't have flies here. When you keep things clean you don't have flies." Just then someone saw a fly, but she said, "Oh, you people brought that with you."

ETHEL SHREVE.

Bilaspur, India.

Hidden Answers

1. What is our Christmas bonus?
2. If each church paid its missionary quota, what would happen?
3. Who is the president of the next World Convention?
4. "We dream ourselves into marble." Explain.
5. What new types of benevolent homes are needed?
6. How many were served by the benevolent department last year?
7. When is Woman's Day?
8. Who is the new president of the United Christian Missionary Society?

Concert by Argentinian Girls

Fifteen students of the Instituto Modelo in Buenos Aires recently gave their annual concert in the social hall of the American Church, under the direction of Mrs. Winifred W. Williams, assisted by Mrs. Vera Stockwell. Most of these girls are normal-school graduates and in addition to their courses in Bible study, sociology, hygiene, kindergarten teaching, typewriting, etc., also get instruction in music, including the playing of either piano or organ, singing of hymns and other good music, and leading singing, particularly leading of children in songs. Girls who have never done part singing before progressed sufficiently to participate creditably in duets, trios and four-part choruses. The evening program included Argentine, German and North American music, and even one Japanese song—words for all being translated into Spanish.

HUGH J. WILLIAMS.

Buenos Aires, Argentina.

Mr. Dew Becomes Pastor

Ray E. Dew, who served West Washington as state secretary for six years, and has recently been associate pastor of the University Church, Seattle, has accepted the pastorate of the West Seattle Christian Church.

Happy Over the New Buildings

The total enrollment of Colegio Internacional to date is 230, with pupils still coming in. Miss Clementina Merlo, our fifth grade teacher, was married in July. Miss Maria Odesia Arguello has been employed for the rest of the year. She has been "Directora" of one of the better public schools and comes highly recommended by the Director General of schools. We have had a number of outstanding lectures in our new auditorium lately and a program was given by Escuela Pastuer in honor of the Minister of France. One of our former students has said, "Now everybody will want to use our auditorium and it is good advertising."

The Mary Lyons Hall is just about completed and the girls expect to be moved in soon. It will probably be dedicated in November, at the end of the school year.

A. E. ELLIOTT.

Asuncion, Paraguay.

One-Hundred-Mile Bicycle Trip

Last week I made a hundred-mile trip on my bicycle in one day to Yuli on the Ikalemba River to see a Mrs. Hansen, a missionary at that place, but I was too late. She had been unable to retain any amount of food for about six weeks and was unable to pull through. This week I removed a fibroid tumor weighing eighteen pounds, and a fatty tumor, and performed five hernia operations and three large hydroceles, besides

(*Continued on page* 46.)

Students and Faculty, Union Evangelical Seminary, Manati, Porto Rico, our representative C. Manly Morton, front row, fifth from left

Diversified College Programs

THE first edition of the *Butler Alumnal Quarterly*, official publication of the University Alumni Association, has made its appearance. Copies have been mailed to graduates and former students of Butler University living in virtually every country of the world. J. Douglas Perry is editor of the *Quarterly*. The leading article, a review in poetry of "A Year in Ancient Japan," was written by Professor Toyozo W. Nakarai, class of 1924, of the College of Religion faculty. A tribute is paid Professor Katherine Merrill Graydon, who is editor-emeritus of the *Quarterly*. Mrs. Graydon, the first woman professor in the State of Indiana, was graduated from Butler in 1878, and until 1921 had active charge of the English department.

Culver-Stockton College celebrated a very successful "home-coming" October 17-19. The first event was a home-coming Canton centennial historical parade. Each college organization and most of the business houses entered a gaily decorated or historical float in the parade, headed by the Culver-Stockton band. The big event proved to be the football game with Carthage College as opponents, the score being 13 to 0 in favor of Culver-Stockton. There were 135 graduates and former students and many out-of-town guests in attendance.

Drake University celebrated a real "home-coming" this year in the return to the faculty as dean of the College of Liberal Arts of Dr. Alfred K. Pearson, who seven years ago left to become United States Consul and Envoy Plenipotentiary to Poland. Dr. Pearson was for fifteen years head of the German department of the University. President Morehouse says of him: "As an inspiring, sympathetic, and beloved teacher he has no peer. He exemplifies the true teacher's code—never to pose, never to pretend. . . And now, with seven years of extraordinary experience as an honored member of the diplomatic corps of the United States, he comes back to Drake bringing his wealth of training, experience, knowledge and culture to our University. We have a right to be proud."

Texas Christian University has four ex-presidents as members of its teaching staff. Dr. Clinton Lockhart, professor of Old Testament and Semitics, has been president of three colleges: Texas Christian University from 1906 to 1911; Missouri Christian College, Canton, from 1895 to 1900; and Columbia Christian College, Columbia, Kentucky, during 1894-95. Professor E. W. McDiarmid, department of philosophy, was president of Hamilton College, Lexington, Kentucky, from 1912 to 1917, and Milligan College, in Tennessee, during 1917-18. Professor R. A. Smith, school of education, served as president of Atlantic Christian College, Wilson, North Carolina, from 1916 to 1920; and Professor F. G. Jones, school of education, was president of Hawthorne College, Celeste, Texas (the college was moved to McKinney and renamed Jones Academy in honor of its president), from 1901 to 1913, and of Midland College, Texas, from 1913 to 1920, when the school was closed.

Dr. Kenneth Irving Brown was installed as president of Hiram College, Hiram, Ohio, October 10. The new president is one of the youngest men in America to hold such a chair. He was graduated from the University of Rochester in 1918 and received the A. M. degree in 1920 and the Ph. D. degree in 1924 from Harvard. He was formerly teacher of English at Stephens College, Columbia, Missouri. President Brown succeeds Dr. Miner Lee Bates, who resigned the presidency of Hiram April 1, 1929.

Group of graduate students and faculty members, College of the Bible, Lexington, Kentucky

Student Tableau Opens Music Season

The fall musical season of California Christian College was officially opened by Marguerite Le Grand, professor of piano, with the presentation of a tableau-recital by a group of twenty-five of her summer session students in Grayson Auditorium, September 16. Each musical number was illustrated by means of tableau, with specially painted scenery, drapery, curtains, colored lights, and a reader, Miss Kathryn Pardoe.

Dr. Cecil F. Cheverton was formally inaugurated as president of California Christian College, November 16. Dr. H. O. Pritchard of the Board of Education delivered the inaugural address. When the College was founded in 1920 Dr. Cheverton was called from Eureka College to take charge of the religious education department. For the past year he has served as acting-president of the College, which position he also held in the second year of the college, and is thoroughly qualified to assume the duties of president.

Dr. Cheverton is the author of a new book entitled, *When Kings and Prophets Held the Stage*. Through the Old Testament and in the first few pages of the New Testament is found one of the most beautiful dramas in any literature. President Cheverton has ably and in an interesting style set forth this story in his book, which is published by the Christian Board of Publication, St. Louis.

Board of Education Breakfast

Among the many around-the-table gatherings at the International Convention one of the most interesting was a breakfast given by the Board of Education at the Hamilton Hotel, Saturday morning, October 18, in honor of Principal William Robinson of Overdale College, Birmingham, England. Other honor guests present were J. E. Thomas of Melbourne, Victoria, and Senator and Mrs. William Morrow of Adelaide, South Australia. About thirty Board of Education directors and their wives were present. The foreign

guests spoke most interestingly of the work of the Disciples in their own countries and of their American impressions. Overdale College is a Bible College affiliated with the University of Birmingham, much like the Bible College at the state university of Missouri. J. E. Thomas is pastor of the Balwyn Church of Christ in Australia and a director of Glen Iris College, Melbourne, Australia, which is the same type of institution as the one at Birmingham.

An Address and a Pilgrimage

While in Lexington on his way to the World Convention at Washington, James E. Thomas, pastor of Balwyn Church of Christ, Melbourne, Australia, addressed the students of Transylvania College at chapel. Mr. Thomas is a graduate of the College of the Bible, of 1906, and this was his first visit to his Alma Mater since his graduation. His address to the student body was interesting and helpful and was thoroughly appreciated.

Each year before the cold winds begin to blow, a pilgrimage is planned to old Cane Ridge by the ministerial students of Transylvania. This year the drive was made during the afternoon of October 1. The students went over the grounds and cemetery before supper time, and at "candlelighting" they assembled in the old historical church. Two talks were given, one by F. M. Tinder of Middletown on the history of Cane Ridge and the story of Barton Stone, and the other by President Arthur Braden on the ideals of the movement originating there.

Eureka Quartet

This summer the Eureka College Quartet traveled in the State of Illinois eight weeks, during which time they gave fifty concerts, most of which were given in churches. Besides the churches they sang for two Kiwanis clubs, the Cedar Lake

Grace Goslin Herberts, Chicago, Illinois

Starting from the left: John Hall, first tenor; Rex Hogan, second tenor; John Cyrus, second bass; Professor George W. Gunn, first bass; Mrs. Mary Evelyn Gunn, wife of Professor Gunn, accompanist

conference and a community Chautauqua. In connection with their concerts they interviewed prospective students and influenced a considerable number to enter Eureka College. Their terms were entertainment while in a community and a free-will offering.

Kappa Beta

Kappa Beta, which is a fellowship of university women of Disciples of Christ, began its activities with those of the universities in September. The object of the organization is "to promote a friendly relationship among student women of the Disciples of Christ by social and religious activities; to make the work of Kappa Beta a real means of Christian influence among women; to lead every woman of this fellowship to an expression of her faith in Christ by a life of service in behalf of the cause of Christ and the Kingdom of God; to maintain as individual members a high ideal of scholarship; to strive for a broad, sympathetic interest in human activities, and to develop a rich and gracious Christian personality."

This is the nineteenth year of Kappa Beta history. It was organized as Bethany Circle at the University of Illinois in 1911 by Mildred Seyster Sorensen and Dr. Stephen E. Fisher. Since then it has had a steady growth, chapters having been formed at other university centers. The name was changed in 1928 to the Greek name—Kappa Beta. Affiliation with the Board of Education of Disciples of Christ was effected in 1929.

National Kappa Beta is comprised of the following chapters:

Beta ——— Manhattan, Kansas
Delta ——— Columbia, Missouri
Epsilon ——— Iowa City, Iowa
Zeta ——— Lawrence, Kansas
Eta ——— Ames, Iowa
Theta ——— Lincoln, Nebraska
Iota ——— Indianapolis, Indiana
Kappa ——— Athens, Ohio
Lambda ——— Lafayette, Indiana

In April, 1931, the annual convention will meet in Lawrence, Kansas, with the Zeta Chapter.

The officers are: President—Grace Goslin Herberts, Chicago; vice-president—Ruby Clare Peterson, Hoxie, Kansas; recorder—Doris I. Browning, Neosho, Missouri; treasurer— Gertrude Hines, Noblesville, Indiana.

A World Fellowship project is sponsored by aiding in the support of Rosella Kern (a Delta alumna) in the Philippines. Three of the chapters provide a loan fund, administered by the University Loan Fund department of their school, for deserving and needy girls on their campuses.

The social and religious program of Kappa Beta is an attempt to reach all girls of Disciples of Christ preference and help them to make their college days the richest days of their life; to help them say, "Better was the end than the beginning."

Attendance and Music Library at Lynchburg

There are 233 students enrolled this year at Lynchburg College, which is greater than the average enrollment of the past year. The number of male students reaches 134, while the coeds number 99. Although in the past years the male students have outnumbered the coeds, the margin this year is considerably larger. One hundred twenty-three students are boarding at the college dining hall.

The number of church members among the students and their affiliations are as follows: Disciples of Christ, 100; Baptists, 38; Methodists, 38; Presbyterians, 19; Jews, 7; Episcopalians, 5; Lutherans, 5; Catholic, 1.

The music library of Lynchburg College now contains about 400 copies of sheet music consisting of music for piano, voice,

(*Continued on page* 43.)

Doris Isabel Browning, Columbia, Missouri

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

November 30, Woman's Missionary Day —Pageant, "Telling the Story," by Mrs. R. W. Blosser—free on request.

Month of December—Benevolent studies —"*Towed In.*" (See below.)

December 21, Christmas Sunday—Offering for the homes for aged and orphans. Pageant—free on request. (See below.)

January, Church School of Missions or World Fellowship Institute, using the foreign missionary theme. (See Bibliography, page 16, India Supplement, December WORLD CALL.)

The Play's the Thing!

Those of you who have wanted to give the type of Christmas play which mingles laughter and tears, simple yet effective, can do nothing better this year than to secure from the United Christian Missionary Society the Christmas play, "Santa Claus and the Christ Child." Those who have put on plays by Mary Davidson already know her delicate touch and those who have not known her work will welcome it.

The work of our benevolent homes is broad. Miss Davidson has taken an incident found in one of those numerous stories of real life back of every child in the homes. The situation portrayed is only one of many. The church, as it realizes the scope of the work of our benevolent homes, cannot help but render generous support. Give the play: first because it is a real play for Christmas; second because it shows the work of our Homes; third because our gifts at Christmas should be made from our hearts, through knowledge and love, and not because our church has "a quota."

Back of the Christmas Offering

There are few religious workers who are anxious to secure money for the Christmas offering without letting their group have an opportunity for religious growth and intelligent giving.

What plan are you using for putting knowledge about and love of the great task of the church behind the offering your group will be sending in at Christmas? For all children's groups the leaders can secure individual offering boxes to be given out to each child a month before the offering is taken. Children love "banks." Then the representation of the "Christian Home," which is the form that this particular offering box takes, is a constant reminder of the object for which they are saving up their money.

What stories are you using? Program material giving an educational basis for this day will be found in *Bethany Church School Guide* and *King's Builders*, for the Junior and Primary. For the Intermediate and Senior, and the Young People, in *Front Rank*.

Last Christmas some groups made posters of baskets which they filled with paper vegetables, fruits, and supplies for the Homes, as money sufficient to buy various articles was brought in. A children's group made a big Christmas tree on a poster, and hung paper toys and games on it, as they, Sunday by Sunday, collected enough to "buy" them. For each dollar added to their class funds for this purpose, a silver star was added to the tree. Christmas Sunday had a very small attendance due to bad weather, but in this special group the offering was already on hand, and their "tree" resplendent with silver stars.

Stories, posters, map-talks, dramatizations, worship services—use whatever means best suit your group, and when you have worked out something which has helped your boys and girls or your young people to realize more fully the purpose and meaning of their Christmas gift to the church, write in and tell us about it so that other churches may try your plan next year.

World Friendship for Children

How about mailing to every home on your Nursery, Primary and Junior rolls the following suggestion?

Here are a few books which any child would enjoy as a Christmas gift. Is there anything which would carry out the spirit of Christmas better than by helping to grow the spirit of world friendship?

Nursery or Kindergarten

Child Garden in India
The Three Camels
Mitsu
Kembo
Ah Fu

Primary

The World in a Barn
**Windows Into Alaska*
Children of the Chief
Little Kin Chan
**The Call Drum*
Friends of Ours
**Musa*

Junior

The Pedlar's Pack (a book of verses)
Porto Rican Neighbors
Mr. Friend o' Man
The Honorable Crimson Tree
Goal (older Juniors)
**Jumping Beans*
India Inklings
Two of Us in Africa

*These should be ordered in the Reading Book Edition.

Bulletin II—No. 12

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

New Reading Book and Course of Study on Benevolence

There has never been a book on any phase of our own benevolent work until there came from press in November a book of fourteen true stories of interesting aged persons who are guests in our six benevolent homes for the aged. "*Towed In*" was intended to be, and is, a book for reading. It was thought that the book would furnish stories for six studies on our benevolent homes to be used by adults. Therefore the secretary of Missionary Education has prepared a booklet of six programs—*For All His Benefits.* "*Towed In*" is $1.00, but the book of programs is free to all who intend using the programs with the book for the period leading up to Christmas. The programs are intended for use in Sunday night services, midweek meetings, worship services of the adult department, and in reading circles. The stories are timeless and seasonless in their appeal although the Christmas season is the most appropriate time for their use. The book would make a lovely Christmas present for an older friend.

(Using booklet, *For All His Benefits.*)

Program I—Towed In

Theme: Our personal obligation, as Christians, to help the church to "tow in" those helpless aged who have served well in their day.

Devotional Theme: "The Lord Is My Shepherd, I Shall Not Want."

Program II—Bread Cast Upon Waters

Theme: The blessing coming not only to those aged and infirm who enjoy a Christian Home, but to us who make it possible.

Devotional Theme: "My Cup Runneth Over."

Program III—"I Don't Want to Go Alone"

Theme: The significance of Christian fellowship to our faithful aged brothers and sisters.

Devotional Theme: "Goodness and Mercy Shall Follow Me."

Program IV—Underneath—The Everlasting Arms

Theme: The promises of God are fulfilled.

Devotional Theme: "Thy Rod and Thy Staff They Comfort Me."

Program V—The Flowers of the Field

Theme: Problems in the conduct of a Christian institution for the aged of the church.

Devotional Theme: "He Restoreth My Soul."

Program VI—Ye Have Begun—Finish!

Theme: The care of our aged of the church is a brotherhood responsibility.

Devotional Theme: "And I Shall Dwell in the House of the Lord."

Diversified College Programs

(*Continued from page* 41.)

violin and organ. The library was started last year under the direction of S. B. Williams, head of the music department.

A New Chapel at Disciples' Divinity House

Disciples' Divinity House of the University of Chicago dedicated its beautiful new chapel October 26. The chapel is designed in the best of Gothic architecture. A striking feature is the seating arrangement with high wooden stalls on either side facing the central aisle. These stalls are made of oak and walnut, hand carved. Above the stalls the walls are of gray stone and the beamed ceiling is paneled with rich designs of the cross and the symbols of the communion. The east window over the high altar, which will also be the communion table, is of rich stained glass, designed by Charles J. Connick of Boston. The decorative subjects in the window are taken from the Quest of the Holy Grail. The floor is of brown tile bordered in colored patterns, giving the effect of a rug running the whole length of the chapel and up the chancel steps. A fine Aeolian pipe organ is placed in the balcony at the back.

The total cost of the chapel is $50,000, for which the funds are all provided.

Activities at Phillips

Founders' Day at Phillips University was celebrated October 11 in a special chapel meeting. The address was given by Dean F. H. Marshall, in which the work of the founders, T. W. Phillips and E. V. Zollars, was reviewed and appraised.

Home-coming day this year will be October 31. An elaborate program is being prepared, which will close with a game of football at night in the brightly illuminated stadium.

Yuki Sasako of Kobe, Japan, is a recent addition to the student enrollment of Phillips.

The Phillips Band, consisting of fifty members, has been approved and adopted by the Federal Government of the United States. Professor R. L. Wiley is in charge. The color scheme for the uniforms is silver gray with black trimmings, while the university colors, maroon and white, are carried out in the shoulder straps and cap plume. The expenses are paid by the Federal Government. The band, therefore, has a double role and still remains on the campus as the official band of Phillips University.

Dr. Hamilton Honored

Dr. Clarence H. Hamilton, professor of philosophy at the College of Missions, is the recipient of a beautifully printed revision of one of the greatest philosophical Buddhistic writings in the Chinese language. The book comes from the Buddhist school at Nanking of Ou-yang Ching-wu, who is generally recognized as the most outstanding Buddhist scholar in China today.

The gift is especially significant in that it is sent as a recognition of the part Dr. Hamilton had in throwing new light for the Chinese scholars upon the ancient book, which is an exposition of Mahayanist idealism, that system of philosophy which was introduced into China by Hsüan Chuang, the most famous of the Chinese pilgrims, who during the seventh century carried from India the great systems of the Buddhist philosophers there.

The book received by Dr. Hamilton is a volume of about 250 pages, exquisitely printed with a new type of Chinese script.

Dr. Hamilton before going to Hartford was for thirteen years professor of philosophy at the University of Nanking, China. In 1927 he was visiting lecturer on Oriental Religions at Columbia University, New York.

Our Visitors Speak

The convention was a wonderful inspiration to those of us who came expectantly from afar. It gave us opportunities of meeting fellow-workers from many lands and this glorious fellowship will never be forgotten.

JAMES E. THOMAS.

Melbourne, Australia.

It was my pleasure and privilege with others of the Australian and New Zealand delegates to be present at that great meeting of the Woman's Missionary Society. This meeting, like others of this great convention, was of a very high order. It was an inspiration to see that fine body of consecrated, cultured and spiritually-minded women.

MRS. G. HAYWARD.

Melbourne, Australia.

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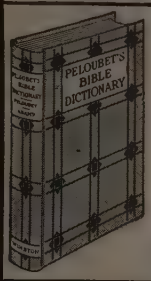

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Adult-Young People's Worship Program for Sunday Schools

For Use Any Sunday in December

By EDITH EBERLE

Theme: Our Ministry of Mercy

Aim: To increase interest in our twelve homes supported through the department of benevolence and to stimulate the desire to share in the service rendered to childhood and old age in these homes.

Hymn: There's a Wideness in God's Mercy.

Call to Worship: Bear ye one another's burdens, and so fulfill the law of Christ. So then, as we have opportunity, let us work that which is good to all men, and especially toward them that are of the household of faith.

Hymn: I Am Thine, O Lord. (Two stanzas.)

Scripture: Matthew 25:34-40.

Talk: It is the loveliest thought of all—the idea that brought the sharing at Christmas time with the needy children and aged of our brotherhood who are cared for in our twelve homes. Everybody wants children and grandparents at Christmas and lo! we have them. In the six children's homes 767 boys and girls will make merry. With them will be 40 widowed mothers who are given employment in the homes and thus are able to be with their own children and help mother others. In the six homes for aged 229 guests of ours will "keep the King's Birthday." If you will read the report of the department of benevolence in the new Year Book you will be thrilled with achievement and stirred with the need still unmet. If you prick the surface of that report there will gush forth most interesting and arresting stories. Among the many personalities to be revealed is the aged minister who lives in the home at Jacksonville, Florida. (NOTE: *See Missionary Illustrations of Uniform Sunday School Lessons, December 14th, this issue of World Call, and include the story in this talk.*)

Among the children there are other tales. (NOTE: *See Missionary Illustrations for December 21 and include the story also.*)

As we go about the preparations for happy festivities in our own homes we ought to be remembering these old people who will cluster round the hearth fires we have kindled and who will be thinking back over the long way they have come. We ought also to be remembering the babies, the boys and girls who will frolic around the Christmas trees we have provided. And on beyond those already sheltered in these homes for which we are responsible, let us remember the long and pathetic waiting lists, the needy as yet unprovided for and let us enrich ourselves by sharing in fullest measure with them. There is no happier service than sharing the blessings of living with those who need. "Our ministry of mercy" ought not only to be held steady—it ought to be increased. We want some glad day to hear the Master's plaudit, "You did it unto Me."

Prayer: That we may be alive to our responsibility in regard to the children and aged in our twelve homes. That we may feel reverence for the closing days of life and joy in the unfolding youth. That we may rejoice in the opportunity of sharing in this great work of love.

Hymn: Love Divine, All Love Excelling.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

December 7. Stephen

Even as Stephen stood up for his Christ and was an early interpreter of Christianity so do men of today live for him in far-away Persia. Along with the astonishing and well-nigh revolutionary changes that are coming into all phases of Persia's life there is seen and felt a new attitude toward Christianity. Not alone in schools and hospitals is it felt but also in the direct evangelistic work. Persia is a 98 per cent Moslem country, with all the fanaticism and intolerance that goes with Mohammedanism. Deciding for Christ in that land has always carried with it a large measure of danger to life, social ostracism, loss of family and disinheritance, severe persecution, and in entire conformity to Moslem law men have been killed. But in spite of the severity of the test churches have been established in Persia and men and women have continued bravely to fight against the tremendous odds imposed upon them for their Christian faith. One staunch old veteran, a Christian of thirty years, has prayed constantly for the coming of religious liberty to his land. And in the midst of the new and changing Persia it looks as though his prayer is being answered. Moslem converts are openly and boldly declaring their faith without molestation. They are insisting on being registered in the government records as Christians. Some time ago three of them entering a prominent city by automobile were required according to custom of the land to give their names and religion at the city gate. The names were typically Moslem—Ali, Ahmad, Khaleel—and the guard nearly fainted when all three of them gave their religion as "Christian." He feared some serious consequences when his report was handed in but nothing came of it. And thus on government report they testified. A few years ago a young Persian man,

member of a prominent family of Moslem ecclesiastics, became a Christian but his decision aroused such opposition that he was arrested, nearly killed and finally exiled into Mesopotamia. After some time he found his way back into his own land, was baptized and sent his father a telegram saying, "I received Christian baptism yesterday." A few years ago such a message would have been refused at the telegraph office and it would probably have meant death to the sender to attempt it, but the message was sent without comment and no one even expressed surprise.

December 14. Saul of Tarsus

Among the charming and appealing stories found in the new book, "*Towed In,*" is one that deals with an aged minister who with Paul has "counted all things loss" that he may serve his Master. One of the six homes in which we cherish our aged guests of the church stands atop Murray Hill on the outskirts of Jacksonville, Florida. Once a military academy, this home is a large imposing red brick structure, but it echoes no more to military drill and drum call. Instead aged feet with uncertain step mount its stairs or wander in its gardens. Veterans of the Cross wait the last taps at the close of their day. One of the guests in that home is a childless old minister. He hailed from Georgia, grew up "in the manner and traditions of the Georgians," prepared himself for the ministry in the Bible College at Lexington, Kentucky, and then married a lady of Georgia, cultured and beautiful, with ideals and desire for service similar to his own. Together they for many years served small churches in northeast Georgia. Good roads and motor cars were not a part of their equipment. Swollen streams and miry roads made travel a constant adventure in that mountainous country. The churches they served were small one-room buildings with no facilities for real program building. But all these things were only difficulties to be overcome or endured and they went happily forward in loving, unselfish service. For a few years they were located with the church in Athens, Georgia, and because the salary was small and the needs many they fitted up a small room in the back of the church where they lived in perfect contentment with no thought of sacrifice. Theirs was ever a "service of love." In this forgetful and unselfish service there was no thought for self and little opportunity to lay by for the future. Old age, sickness, suffering came, and after a while the old preacher was left alone. No longer able to carry on he turned to the church to which he had given his years. And there was for him within its sheltering doors a home! In that home, one of our six, he awaits the final taps.

December 21. Timothy

How well we Disciples of Christ have considered "The Child in a Christian World" is revealed in our six homes for children. During the past year 767 children have been cared for in the homes while 530 others have been served by reference to other agencies. Forty widowed mothers have been given work in the homes and thus enabled to stay with their children. Among the many stories literally jostling one another to be told, there is one of a widowed mother with six small children. She was received with her family into one of our homes, the youngest child, a baby of a few months, seriously ill. The husband and father had died suddenly and left his family entirely unprovided for. The baby died a few days after they entered the home but the others remained. After while the oldest boy graduated from grammar school and went to work, boarding outside the home. Soon the oldest girl was ready to go to work and a little later the second girl also left. Then the mother sought employment outside the home, rented a little house and the three working children came to board at home and the smaller ones could also be cared for and thus the home was established again.

Equally interesting is the story of Edras Leamon who with her little brother was placed in one of our children's homes. The mother was dead. The father was ill and rather aged to care for two small children. After while he passed on but happy in the knowledge that his two motherless children were receiving the best of care and attention. Both became successful, self-supporting young people. Edras, an attractive young woman, went out to Montana to teach school but each summer she returned to St. Louis to spend a few weeks "at home" in the children's home which was truly home to her, and the motherly matron who was really "mother" to her. Recently she was married to a fine young man and is busy making a new Christian home somewhere. Last year sixty-three united with the church and all children in the homes who are old enough have taken this important step. They are regular in attendance at whatever church is nearest the homes, and prominent in all the children's activities of the church.

The attractive Park View Christian Church in Washington, D. C., where Walter F. Smith celebrated the twenty-fifth anniversary of his pastorate last year, was one of the hostesses to the convention

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Echoes From Everywhere

(*Continued from page* 39.)

the regular medical work. Last month we had a record of 1,056 patients and 1,200 return treatments. There were enough sleeping sickness, leprosy and yaw injections to bring the total up to 3,000.

L. F. JAGGARD.

Monieka, Africa.

Nationals Pushing The Work

Seven days recently were spent in Jeres, Zacatecas visiting Sr. Velazquiz. Special services were held and there were ten confessions and three baptisms. From all that could be seen we felt that Sr. Velazquiz was doing a very effective work in that area. A touching thing was a blind man who has been taught to read the Gospels in the Braille system for the blind.

Luis T. Marques has been taken on as our colporteur. He studied four years for the priesthood and was converted through the study of the Bible which somehow fell into his hands. He has had splendid success with his first shipment of Bibles, selling them all ten days before the close of the month. This fills a much needed requirement which we have had in our field for some time.

F. J. HUEGEL.

Aguascalientes, Mexico.

Many New Homes Entered

We have been called to so many new homes during the month that our time has been more than taken up. With eleven

H. O. Pritchard (right) and a friend
On the Steps of the National City Church

BETHANY UNIFORM LESSONS

The International Lessons for the first six months of 1931 will be taken from the Gospel of Luke. Bethany Lessons are especially adapted to the experience and understanding of pupils in the different grades of your Sunday school. Writers of long practical teaching experience have prepared these lessons for you.

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By Mrs. L. R. Semones

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Christian Board of Publication
St. Louis, Missouri

Receipts for Four Months Ending October 31, 1930

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$48,604.57	$10,857.78*	$2,549.30	$ 1,002.85*
Sunday Schools	15,239.30	1,126.50*	88.00	157.00*
Christian Endeavor Societies	1,044.66	59.94*		
Missionary Organizations	89,542.87	1,719.65*	87.70	765.59*
Individuals	7,072.05	1,803.75*	3,159.20	9,519.09*
	$161,503.45	$15,567.62*	$5,884.20	$11,444.53*

From Miscellaneous Sources

Bequests	$ 6,062.98	$ 2,606.82	$ 39.50	$ 1,214.81*
Interest (U. C. M. S.)	22,870.21	1,885.18*	1,062.50	1,062.50
Interest (Old Societies)	6,964.74	5,641.42*		
Receipts from Old Societies	5,381.41	4,618.59*	6,462.25	15,538.15*
Home Missionary Institutions	17,491.89	116.00*		
Benevolent Institutions	23,979.70	3,493.54*	1,432.43	716.73
Annuities			9,211.33	13,131.30*
WORLD CALL Subscriptions and Advertising	13,287.23	2,624.20*		
King's Builders	729.60	193.35*		
Literature	13,983.26	3,731.19*		
Miscellaneous	18,944.41	5,714.00	3,791.46	2,556.00
	$129,695.43	$13,982.65	$21,999.47	$25,549.03*

Board of Education

Churches	$ 8,902.18	$ 1,355.33
Endowment Crusades	187.86	253.76*
	$ 9,090.04	$ 1,101.57

*Decrease

Bible women, teaching has been given in 311 homes and also in the hospital. Forty-two of these homes are new ones. We sold 154 books, fifty-six of them being Gospel portions. One day after we had read and taught the Bible lesson, a woman asked where it was found in the Bible. She said, "We have a Bible and I want to read and remember it."

Bilaspur, India. ETHEL SHREVE.

Mr. and Mrs. Kenneth Potee and children just before their return to India, where they spent six and a half years before coming home on furlough. Mr. Potee is the living link of Shortridge Memorial Church, Butte, Montana, which gave them a reception and enjoyed their intimate tales of conditions in India. Mr. Potee also spoke before the Kiwanis and Rotary clubs in the city

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The Last Page

"COME on, Christmas!" the Friendly Critic collegiately cried as he blew into the editorial office and shook the snow from his new overcoat.

"Oh, yeah," we remarked drily, eyeing askance the tracks he made on our sacred carpet. "Of course Christmas would never think of rolling around without your personal invitation. Ever hear the story of the young man who took his best girl for a stroll along the seashore? 'Roll on, thou deep and dark blue ocean, roll,' he recited dramatically. 'Oh, Gerald,' the girl exclaimed, 'how wonderful you are. It's doing it.'"

"What a sweet Christian spirit you have this morning," F. C. replied unabashed. "What's gone wrong? Your disposition reminds me of the man who returned the unbrella the day after he bought it, saying it was no good. The salesman looked it over, opened it up, and then exclaimed, 'Why, my dear sir, you have allowed it to get wet!'"

Moral: Umbrellas and dispositions should be made for rainy days. And Christmas, we accede upon reflection, does come only to those who invite it.

"Those are Profound Observations," remarked the Friendly Critic, looking over our shoulder. "But there's a greater one that might be gleaned from the foregoing, which is to the effect," he continued with unexpected generosity, "that the righteous are not always on one side."

Sowing in Tears

In weeping, in weeping,
We've sown, and in the reaping
So many tares are tangled with the grain:
Repenting, relenting,
Nought have we worth presenting;
With empty hands we journey home again.

Returning, returning,
For rest and comfort yearning,
We hear the call, "Ye heavy laden, come!"
A-weary, a-weary,
The way is long and dreary;
But 'tis the way that leads the laborer home!

—*J. Lewis Milligan.*

Mrs. Withers had been to the talking pictures for the first time.

"'Ow did you like it, Nell?" asked her friend.

"All right; but to tell the truth, I'd rather 'ave been to one of the old unspeakable ones."

Be Yourself

By Alica Aspinwall

It is hard to be a turnip
When you'd like to be a rose.
And 'tis hard to be a cabbage
All the time!

And 'tis also very horrid
Just to be a little boy
When you want to be a monkey,
And to climb!

But, if you're born a boy
Or—a turnip, after all,
It really seems a better
Thing by far,

To be that boy or turnip,
Just as hard as you can be,
And then, you see, you'll be, just—
What you are.

—*Short Poems for Short People.*

The impossible is never impossible. If you just make it a point to find out why a thing can't be done, it is easy to go ahead and do it. If you believe in the Lord, he will do half the work—but the last half.—*Cyrus H. K. Curtis.*

Whenever there is silence around me
By day or night,
I am startled by a cry—
It came down from the Cross
The first time I heard it.
And I went out and searched
And found a man
In the throes of crucifixion.
And I said, "I will take you down."
But he said, "Let me be,
For I cannot be taken down
Until every man and every woman and
Every child come together to take me down."
And I said, "But I cannot hear you cry.
What can I do?"
And he said, "Go about the world
And tell every one you meet—
'There is a man on the Cross.'"

—*Elizabeth Cheney.*

The Associated Press reports that a Democratic candidate for sheriff in North Carolina saw a woman chopping wood and offered to help. He chopped for an hour or so and then, as he rested, mentioned his candidacy. The woman confessed that she hardly knew whom to vote for, because, she said, at that very moment the Republican candidate was on her back porch churning butter.

Something More

There is something more than helpless
Humanism for a goal,
There are heights as transcendental
As the hunger of the soul.

There is something more than order
In the cycle of the spheres;
There is vision, music, dreaming,
There is Timelessness—and tears.

There is something more than music,
More than poetry and art;
Something more than death and Dogma;
There's a broken, contrite heart.

There is something more than Learning,
Something more than strife and gain,
Something more than mere Survival;
There is sacrifice and pain.

There is something more than Nature,
More than surf and sun and sod;
There are wounds, and nails, and crosses;
There is Faith, and Christ—and God.

—*William L. Stidger.*

Nature, as Bacon said, is conquered only by obeying her. We may add that she is obeyed only by conquering her. The two are the obverse and reverse of the same coin. Her secrets are not given away; they are revealed by degrees to those who humbly and patiently seek for them. Such men are the glory of our time, and our greatest benefactors. Let us be willing to learn from them. They and we, in our visions of social progress, can make our own the words of Ruskin: "There is no wealth but life. Life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings."

—*Dean Inge.*

"Buy Now."

The slogan rings upon the air
And wakes an echo here and there:
"Buy now."
And had we done the thing last Fall
There might be jobs enough for all
By now.

"Strange are the ways of the Western barbarians," observed the Chinese sage. "After all the hullabaloo, I see in the newspapers that Coste and Bellonte are back where they started."

The latest atom, we understand, is to be thought of as a hole in the vast ocean of nothingness. But if you can't visualize an ocean of nothingness punctuated with holes, it's all right, too. Just think of an atom as your feelings when your subscription to WORLD CALL expires. You'll think you are on the ocean and have been dropped into the hole. Yes, it's as bad as that—those atoms are things to be avoided.